

Help from the Hills

H. P. Almon Abbott



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HELP FROM THE HILLS

SENIOR CONFIRMATION INSTRUCTIONS

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CLEVELAND, OHIO

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\$1.25
FEB -9 1917

SCHMEHL PRESS
Cleveland, Ohio

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7.16.17.
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PREFACE.

It is a privilege to give commendation and approval to that which will educate and develop the spiritual life. This manual is intended as a teaching agent; to practically help one in realizing the inestimable value and Blessing of God the Holy Ghost in His Sacrament of Confirmation. As we receive the immediate gift of Christ in the Holy Communion, so also we receive the active, operative power of the Holy Spirit in the Apostolic Laying on of hands. I heartily endorse this volume, and pray that it may prove its efficacy in the deepening and enriching of many souls.

Cleveland, O.
Trinity Cathedral,
Advent 1916.

William A. Leonard,
Bishop of Ohio.

AUTHOR'S FOREWORD.

This little book is sent out into the world; and, by the nature of the case, it's world will be a small world; with two definite purposes in view. First; it is hoped that the Contents may be of some slight service to busy Priests who are called upon to prepare candidates for Confirmation. Secondly; the author trusts that the matter contained herein may refresh the memory, and recreate the Churchly Understanding, of men and women who have already received "The Laying on of Hands."

The treatment of the subjects involved in the different Chapters is avowedly a popular treatment. The Theological is purposely subordinated to the Philosophical. This, it seems to the Author, is in keeping with the Modern Mind—which is more easily influenced by Theology related to Life than it is impressed by Life related to Theology; by Experience rather than by Authority. No claim is made either to originality, in the absolute acceptance of the term; or to scholarship, as scholarship is supposed to stand for minute accuracy of expression. The Chapters have been struck off red hot in the furnace of parochial obligations,—perfection is, therefore, mortgaged at the outset; and their substance may, in several instances, be traced to the writings of well known Bishops and Priests of The Anglican Communion. The Author, however, has not consulted any Text Books of any kind during the compilation of this diminutive volume. What he has written has come from the Sieve of his own Assimilation, and is in the nature of "stock in trade."

That God may bless the accompanying pages to His Glory, and the further upbuilding of His Holy Church, is my most earnest prayer.

H. P. Almon Abbott.

RECOGNITION

There are Books that become part and parcel with ourselves; Books that enter our lives, and take up their abode there; until it is difficult to separate between ourselves and them, and to affirm definitely where the one begins and the other ends.

The Author is aware that he owes at least as much to his reading of such Books as he does to his own originality of thought, and so he would make most grateful acknowledgement of the undoubted assistance which he has received in the substance of this Manual from the following well known Writers:

The present Bishop of London, Dr. Winnington-Ingram.

Canon Scott-Holland.

The Rev. G. F. Holden.

The Rev. Henry Drummond.

The Rev. E. C. S. Gibson.

The Venerable Archdeacon Patterson Smythe.

The Rev. William Bullock.

The Rev. John Henry Jowett.

The Rev. J. B. C. Murphy; and others.

DEDICATION

To the congregations of Christ Church Cathedral, Hamilton, Ontario, and Trinity Cathedral, Cleveland, Ohio, this little Book is dedicated—in recognition of the Charity that “beareth all things, believeth all things, hopeth all things, endureth all things.”

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THE NATURE OF CONFIRMATION

CHAPTER ONE

THE first question that we naturally ask ourselves when we are anxious to be confirmed is this: *What is Confirmation?* To come to confirmation without knowing what confirmation is would be to derive little benefit from it.

What is confirmation? We get a hint of the answer in the very position of the Confirmation Service in the Prayer Book. It comes after the Catechism, and the Catechism comes after the Baptismal Services. This means, does it not, that there are Three Steps into the Temple of Christianity? The first step is Baptism. We must be baptized, or initiated, that we may become a Christian, "a Child of God, and an Inheritor of the Kingdom of Heaven." I am not a Mason until I am initiated. Only then does the vastness of Masonic obligation, and what I might call Masonic differentiation, break in upon me.

The second step is Instruction. I must begin to know what it means to be a Christian. The whole scheme of the undertaking must be presented, in outline, at any rate, for my edification. Discipleship is only to be achieved through knowledge. It is not enough for me that I should be technically a Mason. I must, through study, achieve the atmosphere of Freemasonry. Then, and not until then, may I be a Mason in life as well as in profession.

The third step is Confirmation. I am to be confirmed in my initiation and illumination. I am to be strengthened in my discipleship, that I may keep the good things committed to my charge. As a technical Mason, and as an instructed Mason, I am to receive the imprimatur of my calling.

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What does Confirmation mean? The heading of the Confirmation service suggests the answer: "Confirmation, or *Laying on of Hands* upon those who are baptized, and come to years of discretion." Confirmation and laying on of hands each have a meaning of their own, and the full meaning of either is found in the meaning of both. The first prayer in the Confirmation Service tells us what Confirmation is: "Almighty and ever-living God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, *Strengthen Them*, we beseech, Thee, O Lord." Confirmation is strengthening; to be confirmed is to be strengthened, to be made strong.

What does the laying on of hands mean? In both the Old and the New Testaments the laying on of hands signifies the reception of a blessing. You remember the story in Genesis, xlviii: Israel, when he was a very old man, and about to die, told Joseph to bring his two sons, Israel's grandchildren, to his bedside, in order that he might bless them. And as Manasseh, the elder one, stood at his right hand, and Ephraim, the younger, at his left hand, he crossed his arms, and laid his right hand upon Ephraim's head, because he wanted him to have the better blessing, and his left hand on the head of Manasseh. So, in many passages in the Bible, we find that the laying on of hands always meant the act of blessing, and that the people upon whom the hands were laid received a blessing. I remember, just before leaving Oxford for my ministry on this side of the water, going to say good-bye to Canon Ottley, the Regius Professor of Pastoral Theology. The good Canon, one of the most learned men in Christendom, author of a book upon the Incarnation which is said to be the

greatest theological production in English since the appearance of Hooker's wonderful Treatise, bade me kneel at his feet. I did so; and then he placed both hands upon my youthful head and blessed me in the Name of the Triune God. I often think that I owe more to the blessing of that Godly man than might well be estimated in conventional phraseology. So pastors bless the people committed to their charge; and fathers their sons as they leave the paternal roof for adventure in the battle of life. The laying on of hands signifies the act of blessing, and those upon whom hands are laid receive a blessing.

We are, therefore, taught two important truths about Confirmation. The first is that if Confirmation is to be strengthened or made strong, it is not something you do, but something that is done to you. So with the laying on of hands: it is the reception of a blessing, so far as you are concerned—not the bestowal of a blessing. It is not something that you do; it is something that is done to you. It is well for us to remember this, because so often people say, when they are asked to be confirmed, "No; I am not good enough to do it." This, you see, is altogether invalid as an objection, when confirmation is something that is done to them.

The second truth is this, and it is closely allied with the former: The laying on of hands teaches that you are coming, not to give, but to get—to get a blessing. There are those who say that they are afraid to be confirmed. But surely no one need be afraid to get a blessing. We need all the good things that we can get; we need, urgently need, all the help that we may receive, for God knows it is hard enough to be good; we demand, if we have any recognition of our spiritual condition at all, the best gifts, and no one is

so cowardly that he will run away from a proffered acquisition.

But if Confirmation is something done to us, if it is a gift given, who is the Doer, and who is the Giver? We find the answer again in the First Prayer of the Confirmation Service: "Strengthen them, we beseech Thee, O Lord, and daily increase in them Thy manifold gifts of grace." It is God who strengthens; it is God who bestows the blessing. "Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights." But we may not rest here. How does God bless men; how does He strengthen men? He gives His blessing; He vouchsafes His strengthening through His Bishops. This, when you come to consider God's normal manner of working, is reasonable. The mediatorial system, the indirect method, is written large in nature, and the God of Nature is the God of Grace. Our temporal blessings come to us indirectly. Bread is the staff of life. It is the gift of God. But how does it come to us? We receive it through the instrumentality of our fellow-men. The farmer, the laborer, the miller and the baker are the middlemen, so to speak, between God's gift of bread and our reception of the gift. Take education: What a wonderful thing it would be if there were, indeed, a royal road to learning; if the infant at birth were endowed with all the wisdom of the ages. The opposite, however, is the truth. We must go to school through laborious years and sap the wisdom of our teachers. We must attend the university and assimilate the instruction of our professors. We must read books, think thoughts, form conclusions, and learn slowly so long as life may last. Knowledge is a gift from God, but it is achieved indirectly through our fellow-men, and in the greatest

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of all universities—the University of Experience. It is so in all gifts for the body, and for the mind. God's method is indirect. The same is true in spiritual affairs. How does God make His Blessed Gospel known to men? It is not implanted in the heart of the new-born child; it is not written in flaming letters across the sky; it is not carved upon the undulating waters, nor blazed across the pathless forests. It comes to man through men. God gives us these things largely through His Church and His ministers. Bishops, priests and deacons are the ordained messengers of God, sent by God to bring His tidings and gifts to the souls of men. We are strengthened, then, in confirmation; we receive a blessing in confirmation; from God, through His appointed servant, the Bishop.

Now who ought to be confirmed? Obviously, those who are not as good as they ought to be, and who require all the help that they may receive to live a life consistent with profession. The people who think that they are good enough—although, as a matter of fact, no one is good enough—ought not to be confirmed. It would be, to say the least, dangerous for them to undertake such a step. The people who know that they are not nearly as good as they might be if God were to give them of His supernatural grace, ought to be confirmed. They are ready for the strengthening; they are ripe for the blessing. The definite qualifications are given in the heading of the Confirmation Service: “those who are baptized, and come to years of discretion.” Baptism and Divine Sense are the requisites. If you have not as yet been baptized, I hope that you will speak to me at the conclusion of the class today, that we may make a date for your baptism, for you must be baptized, as we shall see at a later meeting, before you present your-

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self for confirmation. What do we mean by "years of discretion?" Simply this: when we are old enough to be, in the old sense of the word, discreet, and to know the difference between right and wrong and to adhere to the right, we have reached the proper age for confirmation. This, of course, depends upon the individual. Some individuals are old enough to be confirmed at eleven years of age; others are too young for confirmation at seventy years of age! The reason why the Church lays stress upon "years of discretion" is because in the Ancient Church those who were baptized were immediately confirmed—not only adults, but infants as well. This is the rule still in the Eastern Church. Our branch of the Church believes in waiting until the individual knows something of what he is about when confirmed. No definite age is mentioned, because the Church would not forestall even the unintelligible operation of the Holy Ghost in the life of the youngest child.

And now let us sum up.

We have found Confirmation to be: the Confirmation of our baptism; and instruction in the elements of the Christian religion. Confirmation means to be strengthened, or made strong. Laying on of hands, an alternate name, signifies the reception of a blessing. Confirmation, then, is something that is done to us. It is a receiving—not a getting. Who strengthens us; who gives us the blessing? God. But God works indirectly, as a general rule, in grace as well as in nature. We receive the gift of Confirmation through God's authorized channel of communication, the Bishop.

Who ought to be confirmed? Those who desire to live the Christ life, and who, appreciating their own weakness, reach out hands for the strength that

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comes of God. Those who have been baptized, and who have reached years of discretion; who are wise enough to refuse the evil, and choose the good.

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CHAPTER TWO

WE considered together in the previous chapter the question, "What is confirmation?" The subject for our discussion now is, "Why should I be confirmed?"

First—In order that we may clear the ground, *let us consider some of the current objections against the advisability of being confirmed.* One objection is that confirmation is an invisible, intangible something, in opposition to the material, pragmatistical requirements of the present day. It is necessarily invisible in its essence, because it has to do with the welfare of the soul, and the soul is invisible. The outward form, the laying on of the Bishop's hands, is visible, and, taking into account the sacramental nature of confirmation, is the "outward and visible sign" of the grace bestowed. The grace, however, "the inward and spiritual grace," is invisible. This invisibility is no argument against the reality of the gift given in confirmation, but the reverse. The presumption is, metaphysically, that because a thing is unseen, it is most real.

We have many illustrations of this in every-day life. Take love: Love makes the world go round. It is the greatest force in individual and corporate life. But love, in its essence, is invisible. Nobody has ever seen love. We know what love does; we may witness the external evidences of love; in the spoken word of endearment, in the clasp of the hand, and in the look of the eye; but love itself is intangible and ungraspable.

Or take electricity: You cannot see electricity. It is so truly mysterious that even the expert does not

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as yet know what electricity is. But electricity runs our street cars, moves the variegated machinery of our factories, and lights our houses.

Or take personality: The constituent elements of personality are reason, emotion, and will. Who has ever seen Reason; who has ever looked upon Emotion, and who has ever viewed Will in its naked semblance? The fact, however, remains that personality is the greatest power on earth.

Or think of the wind: "The wind bloweth where it listeth, but . . . thou canst not tell whence it cometh, nor whither it goeth." We know, nevertheless, what wind may do, and actually does accomplish. It lashes the waters of the ocean into relentless fury; it bathes the shores of our inland seas with foam-crested breakers; it is involved in the clemency or the inclemency of the weather, and it uproots, in its consuming anger, the forests where the wild animals dwell, and the cities in which live the sons of men.

So we cannot see confirmation; it is invisible and intangible; but we may exhibit, so that all may behold the transformation, the fruits of confirmation in our lives.

Another objection closely allied with the former is that people are no better after confirmation than they were before. This is, of course, a charge aimed against Christianity in general. So many people refuse to have anything to do with organized Christianity, because, as they say, they have known many Christians who were hypocrites. The point is that the difficulty does not reside in confirmation, or in Christianity, but in the person who is confirmed, and in the individual who professes Christianity. Christianity is judged by the saints, by those who have, to the uttermost degree, co-operated with all that Chris-

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tianity has to offer. It is the same thing with confirmation. If people are no better after confirmation than they were before, it is not because there is no efficacy in confirmation, but because the person confirmed has not worked with the added help given through confirmation. To take a homely illustration: Here is a man with two sons. He sends them both to Western Reserve University. One boy makes the most of his opportunities. He attends all his lectures; he reads all the prescribed textbooks upon the subjects which he is called upon to study; he applies himself day by day, and far into the night watches, to the assimilation of all available knowledge. He takes an excellent degree, and goes out into the world to reflect glory upon his alma mater, and to achieve honor for himself. The other son is a slacker. He skips as many lectures as the legal requirements in the case permit. He seldom, if ever, opens a book. He spends his days in frivolity, or in an excess of athletics. The consequence is that he gets far behind his fellow students in his studies, fails in his examinations, and is ultimately asked to leave the institution before he has had the opportunity of standing for his final tests. Western Reserve University is the same in either case. All that it has to offer is offered to both young men. But one makes the most of his privileges, and the other makes the least of his advantages. The virtue and the fault is an individual virtue and an individual fault. The university stands or falls by the quality of its best students.

So is it in confirmation. God the Holy Ghost *does* come to take up His abode in our lives. He is resident within us to give us of His supernatural strength. But unless we work with the new power in our lives, we cannot expect to be any better after

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confirmation than we were before. The chances are that, having failed to live up to our added opportunity, we shall be worse off than if we had never undertaken the step.

Another objection is that other churches do not have confirmation. In this connection I always think of Our Lord's answer to Simon Peter in the last chapter of St. John's Gospel. Jesus was foretelling, in veiled language, the manner and method of St. Peter's death, namely, that he would be crucified, even as his Master. And St. Peter, who had always been somewhat jealous of St. John, the disciple who leaned with his head on Christ's bosom at supper, and who no doubt was more often in the intimacies of Christ than the rest of the other disciples, turned to Jesus and said, "Lord, and what shall this man do?" Then came the famous answer, "If I will that he tarry till I come, *What Is That to Thee? Follow Thou Me.*" It is not for us to question the wisdom, or the lack of wisdom, of other churches in not having confirmation. It is for us to find out what we consider to be the right thing for us to do, and, in accordance with our educated conviction, to *Follow Christ*. Surely, the presumption is in favor of confirmation when we realize that for the first fifteen and a half centuries of the existence of the Christian Church confirmation was the rule, and the universal practice. It was not until the Reformation, in the Sixteenth Century, that certain bodies of people, cutting themselves off from the historic Episcopate, gave up the custom of confirmation. Is it conceivable that for centuries, inclusive of the purest ages of Christianity, when the stream of Christian truth was nearest its source, confirmation should have been persisted in, if confirmation were wrong? I hope that

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as our course of instruction progresses we may come to believe in the advisability of confirmation, even though other churches than the great Catholic Church, in its several branches, do not believe in the necessity of the rite.

Another objection is, of course, the old, hoary-headed affirmation: "I am not good enough." It is just because we are not as good as we ought to be, and are painfully conscious of the fact that we ought to be much better than we are, and recognize the prime necessity of divine assistance if we are to begin to approximate the measure of the stature of our possibilities of goodness, that we come to confirmation to be strengthened, and to receive a blessing. The gifts of God are forever given to those who need them—not to those who are so self-reliantly perfect that they do not need them. This is, of all objections, the most inane. It makes one realize that in religious matters people are more or less content to rest upon excuses which they would not in common sense tolerate for a moment in their secular avocations. There are three current ideas of spiritual success: One is that we need not do anything; that God will do everything; that we have merely to sit down and let God "get in His good work." Another is that we are altogether sufficient unto ourselves; that the might of our own right arm gaineth for us the victory; that the aid of God is superfluous and unnecessary. The true idea is that God and man together, co-operating as partners, may achieve perfection. This idea is illustrated in the intent and moment of confirmation.

Now: *Why Should We Be Confirmed?* There is, as I see it, a three-fold answer to that interrogation. (1) Because the Church—the Episcopal Church in which I have been brought up, or which I desire to

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join—commands it. (2) Because the Bible in which I believe teaches it. (3) Because in confirmation I receive a gift.

(1) *Because the Church commands it.* The Church commands it in two places: In the baptismal office, where the priest, after the baptism, at the end of the service, says to the god-parents, “Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord’s Prayer and the Ten Commandments, and be further instructed in the Church catechism set forth for that purpose;” and in the insertion of the confirmation service in the Prayer Book, with its title, “The Order of Confirmation.”

Let us consider the first command. We must be able to say the Creed, and not only say it, but understand what we say. The Creed is a brief summary of the doctrines of the Christian faith. It comes from the word “Credo”: I believe. Such a summary is also called “symbol”; that is a watchword against error in the faith; also “canon”; that is a rule or standard whereby to judge rightly of what ought to be believed.

Creeds—for there are three Creeds: the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed—are the crystallized expression of the universal consciousness of the Church. Creeds originated in the baptismal formula, St. Matthew, xxviii, 19: “Go ye, therefore, and teach all nations; baptising them in the Name of the Father, the Son, and the Holy Ghost.” The Creeds were originally baptismal tests. Converts, in their preparation for baptism, were taught the Creed orally. The Creed was publicly recited when the convert was baptised. In the New Testament we find several summaries of a Creed.

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Romans, vi, 17: "The form of doctrine which had been delivered unto them." Galatians, vi, 16: "The rule." Revelations, xi, 13: "Thou holdest fast My Name, and hast not denied My Faith." Then, in Hebrews, vi, 1 and 2, as we shall see later, there is an outline of the faith for elementary instruction. Forms of doctrine are also found in the Oldest Christian Fathers—in Irenaeus, Tertullian, Cyprian, etc.

There are, as we have already said, three Creeds.

There is *The Apostles' Creed*. There is a legend to the effect that the Apostles' Creed came into being in the following manner: One day all the apostles sat round in a circle, and gave individual expression to their Christian conviction. One said, "I believe in God the Father Almighty, Maker of Heaven and Earth"; another said, "and in Jesus Christ, His Only Son, Our Lord." When the circle was completed the Creed took shape as we have it today. This is, of course, but a legend, and is divorced from the truth. The Creed is called the Apostles' Creed because it embodies the doctrine which the apostles taught. It is found first in its present form in the middle of the Eighth Century, and seems to be composed of forms of doctrine current before the end of the Second Century. This is the simple Creed, the Creed, so to speak, for the Christian man in the street; It is direct, and, so far as possible under the necessities of the case, non-metaphysical. It is the Creed in common use by all Christian people of whatever church or denomination. We have it incorporated in our morning and evening prayer.

There is *The Nicene Creed*: This Creed was drawn up by the Church in council assembled in the year 325 A. D. It is called the Creed of Nicaea, because of the name of the city in which the council

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was held. It was drawn up in refutation of the heresy of Arius. Arius was a priest of Alexandria, who denied the eternal divinity of the Second Person in the Trinity. He said, "The Son of God was produced from things non-existent, and there was a time when He was not. He was a creature—a Thing produced." This error spread far and wide. To combat it the Emperor Constantine the Great summoned a council of the whole Church, so that by general conference upon the matter the real faith might be proclaimed. Three hundred and eighteen bishops, besides priests and deacons, were assembled, and the Nicene Creed was the result, with the exception of the *filio que* clause, "and the Son," which originated in the west at a later date. We recite the Nicene Creed in the Holy Communion service. This is appropriate and of the fitness of things, because (1) it is the unity of the faith which links us to Christ's saints in all ages, and so we are able to offer in truth a corporate act of worship. (2) It reminds us that The Son, whose Glorified Humanity we plead, is of one substance with the Father to Whom our worship is offered. (3) It reminds us that The Son humbled Himself in the Incarnation as now He forever humbles Himself in the bread and wine.

There is *The Athanasian Creed*. The date and authorship of this Creed are uncertain. It was written in Latin, but probably not by St. Athanasius, as we would gather from its name. It embodies the truth for which Athanasius stood, *contra mundum*—against the world. It is the stiffest Creed of the three, and in its uncompromising affirmation of the truth, leaving no liberty of private opinion on pain of eternal damnation, is unwelcome to many worthy people in the Twentieth Century Church. It is to be re-

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membered, however, that the Athanasian Creed was originally a hymn, not a creed, and that it has been poorly translated from the original tongue in which it was composed. We are not called upon to recite the Athanasian Creed in the Protestant Episcopal Church, but in the Anglican Communion at large it is supposed to be said in public worship thirteen times during the course of the church year.

We must be able to say the Lord's Prayer. This is the pattern prayer. The disciples came to Jesus one day and said, "Lord, teach us how to pray." And Jesus answered, "When ye pray, say 'Our Father, Who art in Heaven,' etc." It is the only prayer we know of composed by Jesus Christ which is in universal use wherever Christians engage in the exercise of prayer. All other prayers are more or less perfect in construction and in sentiment as they approximate the mould of the Lord's Prayer. The prayer is divided into two divisions: (1) The Worship of God; (2) the recitation of our own needs. This should forever be the order of our supplications. We are to *give* to God before we may reasonably expect to *get* from God. The most outstanding feature in the prayer is, perhaps, its unselfishness. It is all "our" and "us"—not "me" and "mine." You will notice that the ending of the Lord's Prayer: "For Thine is the Kingdom, the Power and the Glory, forever and ever," is apparently a movable quantity. Sometimes the prayer finishes with "deliver us from evil," and sometimes it finishes with the added sentence. The reason for this is that the Lord's Prayer occurs four times in the four Gospels, and twice it is the lengthened form, and twice the shortened form. Our Prayer Book is true to this peculiarity. The prayer occurs twice in morning prayer, and twice in even-

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ing prayer, and once it is in the abbreviated form, and once in the intacted form. The shortened form is penitential in its character, and is used when we supplicate for pardon, or concentrate upon the thought of our sinfulness; the lengthened form is of the nature of thanksgiving. When the heart is light with the consciousness of sin forgiven, and when the portion of the stipulated service is suggestive of the goodness and greatness of God, and we desire to burst forth into praise and adoration, we end with the words, "For Thine is the Kingdom, the Power, and the Glory."

We must also be able to say the Ten Commandments, and be possessed of a knowledge of the Church catechism. Should you have any literal hesitancy on either count, I would ask you, between this and the day of your confirmation, to learn the Commandments and the catechism. There is a movement on foot in the Episcopal Church at the present time, as evidenced at the recent General Convention in St. Louis, to shorten the Ten Commandments. Surely, what we need today is to lengthen them, and to emphasize them to the fullest degree and extent. There was never a time, despite our improvement in men and manners, when we required the recitation of the Ten Commandments so much as in this second decade of the Twentieth Century. Adultery, and theft, and false witness, and swearing, and idolatry are still mentioned among us! The Ten Commandments are never old-fashioned, for when the day of their literal interpretation is past—and that will be a few thousand years ahead of us—they will be capable of infinite spiritual interpretation and application. The first four Commandments have to do with our duty towards God; the last five command-

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ments have to do with our duty toward our neighbor. The fifth commandment, the only commandment with a promise, is the connecting link, or hyphen, between the two sets of Commandments. The substance of the Ten Commandments was, of course, stated by Jesus, when He said, "Thou shalt love the Lord thy God, and thy neighbor as thyself."

The catechism is the Church's Handbook of Instruction. It contains within short compass all the information upon the essentials of Christian faith and practice which it is necessary for a novice in Christianity, especially in Episcopalian Christianity, to assimilate and understand. It is a compendium of rudimentary doctrine encased, so to speak, within a nutshell. I want you to read over the catechism from beginning to end; to study it, rather than to learn it, as so many children do, in parrot fashion. We shall return to it at a later lesson, especially in connection with its elucidation of the Sacraments, and I want you to have, both for that time and for your actual confirmation, a working knowledge of its contents.

The Church, then, in the baptismal service, commands confirmation, and directs that the command should be complied with after the Christian is able to say the Creed, the Lord's Prayer, and the Ten Commandments.

(2) We should be confirmed because *The Bible, In Which We Believe, Teaches It*: You say, perhaps, "I do not find anything about confirmation in the Bible." There are several instances of confirmation in the New Testament; but you will find it under its alternate name, the laying on of hands. Where do we find confirmation in the New Testament? Why, first of all, in Acts viii, verses 5 to 8, verse 12, and verses 14 to 17. How straightforward is the reading.

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Philip, the Deacon, or Evangelist, goes down to Samaria, and preaches Jesus Christ to the Samaritans. His work is blessed by God; he makes converts, and admits them into the Christian society by baptism. But there he stops. The progress of his work is then reported to the Chief Pastors of the Church, the Apostolic College at Jerusalem, and they immediately send down two of their number to complete the work which the subordinate minister has begun. "Now, when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptised in the Name of the Lord Jesus.) *Then Laid They Their Hands Upon Them, and They Received the Holy Ghost.*" What was that if it was not confirmation, or the laying on of hands upon the baptised, with the result that those upon whom hands were laid received the Holy Ghost? Compare this with what the Church does today. We, your clergy, may baptise, preach to, and instruct, our people; but there we have to stop. The Bishop, the Chief Pastor of the diocese, has then to be called upon, and he comes down to the parish and lays his hands upon the baptised converts, and they receive the Holy Ghost.

Again, we find confirmation in Acts xix, verses 1 to 6. St. Paul, on one of his several missionary journeys, comes to the city of Ephesus, where he finds certain disciples. He catechises these disciples, and asks them a question which comes naturally to him through much practice, a question which comes instinctively to every Christian bishop today: "Have ye received the *Holy Ghost*; have ye been con-

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firmed?" The answer is an astonishing one: "We have not so much as heard whether there be any Holy Ghost." This remarkable statement causes the apostle to ask another question: "Unto what, then, were ye baptised?" And the reply clears up the difficulty: "Unto John's baptism." The thing is plain. These people were not Christians at all. John's baptism was not a Christian baptism. It was merely a pledge of repentance, and the expressed desire to lead a new life. John's work, as St. Paul reminds his hearers, was preparatory for the great work of "Him which should come after him, that is, Christ Jesus." These Ephesian disciples are now taken in hand by the apostle. They receive full instruction, and in the end Christian baptism. But that is not all. When they have been baptised, "Paul lays his hands on them, and the Holy Ghost comes on them."

We learn from these passages, do we not, that whatever some people may think of the importance and necessity of confirmation, or the laying on of hands upon the baptised, the apostles of Christ, who had been directly—or, in the case of St. Paul, indirectly—taught and trained by the Master Himself in matters pertaining to the Kingdom, were convinced of its importance, and never for one moment discounted its necessity. So convinced were they of this necessity that at a time of great personal danger, and of persecution—for it was immediately after the martyrdom of Stephen, and the Christians were in high disfavor—they sent two of their number from Jerusalem to Samaria that the confirmation of the Samaritan converts might not so much as be delayed!

So much, then, for two actual instances of confirmation in the New Testament. I want, now, to draw your attention to a passage in the Epistle to the

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Hebrews which implies the fundamental necessity of confirmation in the Christian life. The passage to which I refer is Hebrews vi, verses 1 and 2: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment?" What does this mean? Why, having been instructed in the primer of the Christian faith, having passed through the kindergarten, do not stop there; progress in your Christian experience. Having laid the foundation, begin to build your superstructure. Go on through the various forms and classes in the Christian school, and graduate from school into the university of Christianity; mount upwards toward perfection. There are foundation stones in the Temple of Christianity—six of them—and they are Repentance, Faith, Baptism, Laying on of Hands or Confirmation, Resurrection from the Dead, and Eternal Judgment. Now, we all realize the importance of a foundation. As the foundation is, so is the stability, and the utility, of a building. An insecure foundation denotes an insecure superstructure. One of the fundamentals of the Christian life, then, is confirmation, and if we neglect it, we neglect it at our peril.

Besides these instances, and this indirect testimony to the essentiality of confirmation, the actual word confirmation occurs some eight times in the Epistles of St. Paul. Sometimes the word means confirmation as we have it today; sometimes it is merely the word confirm, or strengthen. Surely, we have at least shown that the Bible in which we believe teaches confirmation. If we would be Scriptural Christians,

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and there are many people who rightly regard the Bible as the final court of appeal in Christianity, we must be confirmed, and so live up to the teaching of the Word of God.

(3) We should be confirmed, because *In Confirmation We Receive a Gift*. The gift which we receive, as we have seen from the instances which we have mentioned, is God the Holy Ghost. We are Trinitarians; that is, we believe in God the Father, God the Son and God the Holy Ghost; in the Trinity in Unity, and the Unity in Trinity; in the Three Persons in One Godhead. The doctrine of the Trinity is overheard rather than heard in the Gospel. Where do we overhear the doctrine? When Jesus was baptised in the River Jordan there came a voice from Heaven, saying, "This is my Beloved Son, in Whom I am well-pleased." Then the Holy Spirit descended upon Jesus in the form of a dove. There we have the Three Persons—the Father speaking from Heaven, the Son being baptised, to Whom the Father speaks, and the Holy Ghost alighting upon the Son. Moreover, all through His ministry, Jesus was forever speaking of the Father: "I and My Father are One." "Revealed to thee of My Father," etc., etc. His first recorded utterance is, "Wist ye not that I must be about My Father's Business," and His last words upon the cross were, "Father, into Thy Hands I commend my spirit." Then, just prior to His crucifixion, Jesus mentions the Holy Ghost: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send Him unto you. He will convict the world." Here is the Son forever mentioning the Father, and here is the Son forecasting the regime of the Holy Ghost. There again we overhear the doctrine of the Trinity. Now,

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in confirmation the Holy Ghost comes into His own in the individual life. The Father made us; His genius is that of Creation. The Son redeemed us; His genius is that of redemption. The Holy Ghost, as His very name implies, makes us holy; His genius is that of sanctification. The work of the Father, and, in a sense, the work of the Son, is in the past. The work of the Holy Ghost is in the ever-living present. We are living under the dispensation of the Holy Ghost. The Holy Ghost is pre-eminently Our Person in the Godhead. In confirmation He begins His fullest work in our personality. I would speak to you at greater length about the Holy Ghost at our next class. Will we not be glad and overjoyed to welcome such a Guest into our hearts, and will we not see that for Him there "is room in the inn"? Will we not furnish our best chamber for His occupancy, and realize the privilege of being confirmed, that we may house such Majesty?

Now let us sum up: We ought to be confirmed, because although confirmation is invisible, it is most real; because if there are those who are not better after confirmation than they were before, it is not the fault of confirmation; they persist in their waywardness not because of, but in spite of confirmation; because we are not as good as we ought to be, and need all the Divine uplift that we may receive.

We ought to be confirmed, because the Church commands it; commands it in two places; commands it in the first place with certain requirements: that we should know the Creed, the Lord's Prayer, the Ten Commandments, and that we should be instructed in the catechism. We found that there are three Creeds: the Apostles' Creed, the Nicene Creed, and the Creed of St. Athanasius.

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We ought to be confirmed, because the Bible teaches it. It teaches it specifically in three places, and by implication in several other passages.

Finally, we ought to be confirmed, because in confirmation we receive a gift, and the gift is the Third Person of the Ever Blessed Trinity, God the Holy Ghost. We find that the doctrine of the Trinity is overheard in the Scriptures, although it is nowhere definitely stated.

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CHAPTER THREE

WE were speaking, at the latter part of our last instruction, about The Gift which we receive in Confirmation—The Gift of The Holy Ghost. It is necessary that we should deal further with the matter.

First: I would mention, and briefly elucidate, *The Widespread Neglect of the Holy Ghost In Modern Christendom*. In the Creed we say, "I believe in The Holy Ghost." Do we? I fear that such a statement is, oftentimes, a mere form of words; an orthodox pronouncement of the lips, and little more. To believe implies some knowledge of that in which we profess belief. Christian faith is not mere credulity; devoid of rhyme or reason; it is, largely, conviction based upon intelligent process of thought.

It would be impossible to overstate—as Dr. Holden has said, and I am largely drawing upon his excellent Book upon The Holy Ghost for this instruction—it would be impossible to overstate the difference between the stress laid upon the doctrine of The Holy Ghost in the Bible, and the stress laid upon the doctrine of The Holy Ghost in modern life. Jesus said: "It is expedient for you that I go away; for if I go not away The Comforter will not come unto you; but if I go I will send Him unto you." Jesus implied that there is a work for The Holy Ghost to do which He Himself could not accomplish. In contrast to that assertion we have the undoubted fact that the deepest, and most expansive void in the individual Christian life in the 20th Century is the void of ignorance and negligence concerning the Holy Ghost.

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What Are Some of the Reasons For This Prevailing Neglect?

(1) There is the absence of controversy concerning the Holy Ghost: Controversy may be, and sometimes is, a bad thing. It may create bitterness among friends, and accentuate division between enemies. Of all kinds of controversy Religious Controversy is the most acrimonious, and enduring. But, controversy is sometimes a good thing. It is, at least, significant of interest in the thing controverted. The stormiest epochs of Church History have been the epochs of greatest interest, and enthusiasm. Martyrs, Confessors, and Saints breathed the atmosphere of controversy. Controversy symbolizes interest, awakens enthusiasm, and engenders conviction. Our modern habit of conducting religious controversies in Magazines, and in the Daily Press, with all the absurdities and superficialities necessarily involved, has its bright side. It means that people in general are interested in Religion.

Now, not since the great controversy between Eastern and Western Christendom in the 11th Century about the Filio Que Clause, i. e., that The Holy Ghost proceeds from the Son as well as from the Father, has there been any vehement controversy concerning the Holy Ghost. The minds of Christians have been absorbed in other things, and the Holy Ghost has been pressed into the background of observation and thought. If we could awaken controversy about the Holy Ghost, if we could get people to reverently argue about His Personality, and Prerogatives, the prevailing neglect of the Holy Ghost would be a thing of the past.

(2) The Holy Ghost is neglected because of the lack of clear thinking upon His Person and Work:

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To many people the Holy Ghost is unreal, visionary, abstract, and ethereal. His very name, Ghost, is mysterious, and divorced from substance, as we commonly understand the term substance. We think of the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one who is born of the *Spirit*," and they suggest the intangibility of the Holy Ghost. So it is with regard to all the figures under which the Holy Ghost is suggested in the New Testament. When Jesus ordained His Apostles "He *Breathed* on them, and said, receive ye the Holy Ghost." The Holy Ghost is a breath. Or, there is the Baptism of Jesus, when "the Spirit of God descended like a *Dove* upon Him." The Holy Ghost is a Dove. Or, there was the day of Pentecost, and "there appeared *cloven tongues like as of fire*; and they were all filled with the Holy Ghost." The Holy Ghost is a flame.

The truth is that we have concentrated our love and devotion upon the Second Person in The Trinity, Jesus Christ. He is most real, and the Holy Ghost is less real. It is, of course, only natural that we should honor and adore Jesus Christ. It was He Who "took upon Himself the form of a Servant, and was made in the likeness of man." It was He who "suffered for us men, and for our salvation." It was He Who shared our rations, and went into the thick of the fight, and lay upon the hard, cold ground with us. We cannot love Our Saviour with an excess of affection; nor begin to adore Him beyond His just deserts. But, we must see to it that in worshipping The Son we do not forget the thought, and tribute, due the Holy Ghost.

I remember once, many years ago, reading a ser-

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mon by Dr. Drummond upon the Personality and Work of The Holy Ghost. It gave me a realistic conception of the Third Person in the Trinity which has been with me, to my mental and spiritual profit, ever since.

Suppose that Jesus were still present on earth. In accordance with the laws of His limited Personality He could only be in one place at one time. Let us suppose that He is still resident in Palestine, and in the City of Jerusalem. The crowning experience of life would be to see, and to speak to Jesus Christ; towards that the efforts, and policy of the individual would be directed above and beyond all else. Every Custom House would be filled with presents being forwarded to Jesus Christ. Every Post Office would be surcharged with letters addressed to Jesus Christ. Every ship crossing the ocean would be thronged with pilgrims on their way to see Jesus Christ. Let us imagine that you and I set out for Jerusalem to meet Jesus Christ. We travel from here to New York by train. The train is filled with people on their way to take passage for the East; bound, as we are bound, to see Jesus Christ. In New York we get on board a ship literally packed with men and women on their way to Palestine to see Jesus Christ. And now we are sailing the blue waters of the Mediterranean. Hope beats high; hearts are thumping with keen expectancy; joy suffuses our outlook; for we are soon to see, and to meet, Jesus Christ. We are to look into His Divine Face, to hear His Divine Voice, and to feel the pressure of His Loving Hand. Soon, in the dim distance, we see The Holy City. We draw nearer, and behold the burnished dome of the Temple, flashing in the oriental sunlight. But—as we approach still nearer our destination there breaks

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confusedly upon our view a moving mass of obstruction. We come closer, and it assumes the proportions of a struggling crowd of people. What does this mean? Why, here are hundreds, and thousands, and millions, of men and women who have come together from all parts of the world to see Jesus Christ. They have arrived before us. Some of them have been here for years, but they have not looked as yet upon the Face of The Master. Many who were here have gone away, returning dejectedly to their homes. They have realized the utter impossibility of ever catching so much as a glimpse of their Saviour. So our ambition is falsified; our hope is shattered; and our enthusiasm is cooled as with the leaden rod of stern necessity .

It was to avoid this very possibility, among other reasons, that Jesus ascended into Heaven. The Limited God, who could only be in one place at one time, went away, in order that the Ubiquitous God, Who is able to be in all places at all times, might take His place. The Local Deity gave place to the Universal Deity.

I like, then, to think of the Holy Ghost: and it helps me to a realization of the Personality of the Holy Ghost; as the Invisible Jesus Who is carrying on all over the world all the time the ministry which Jesus carried on for three years and a half in Galilee and Judea. Do not mistake me. I do not mean for one moment that Jesus and the Holy Ghost are identical, save in the Oneness of the Personality of the triune Godhead, but that the Holy Ghost is perpetuating the ministry of The Christ, and is continuing throughout the ages invisibly the work of the Visible, Manifested Jesus.

When we think thus of the Holy Ghost the ab-

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stract becomes concrete, and the vague assumes shape and identity.

(3) The Holy Ghost is neglected because of the aversion, the instinctive aversion, of the natural man to the things of the Spirit: We may not gainsay that aversion, or repugnance. For most of us, if not for all of us, it is easier to be bad than good at the beginning of our Christian life; even as it is natural for the toddling child to be ungrammatical in speech. Take a boy of ten years of age to Church. Does he enjoy it? Not as a rule. He finds it a bore. He had far rather be out upon the playing field. That is the Natural Man writ large. Save for the inherent tendencies of his uneducated nature the boy would prefer listening to a sermon to participation in a game of baseball.

Or, take the average business man. What is he pre-eminently interested in? His business, and, outside business hours, his family, or his pleasures. The dream infinitely worth dreaming, and the vision infinitely well worth seeing, is the dream that he seldom dreams, and the vision that he spasmodically sees. When you appreciate the fact that life is uncertain, and that death is sure, this is, unquestionably, an extraordinary fact. The only possible explanation is the aversion of the natural man to the things of the Spirit. "The Natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; for they are spiritually discerned." And, as St. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the Flesh."

Is it, therefore, any wonder that the Person and Work of the Holy Ghost are neglected? If Landor could say of his poetry that it was not for light read-

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ing, and that the lights would be turned low in his banquetting hall, and the audience be few and select, may we not say that the same attitude of people toward the Holy Ghost will be true, and in intensified degree? It is only by "the fighting with wild beasts at Ephesus," by persistent warfare against the flesh, by the formation of good habits, until good habits are stronger than bad, and we come to live by "the blessed law of liberty," that the Holy Ghost may be appreciated.

(4) The Holy Ghost is neglected because of Sin: Sin always quenches the Holy Ghost. Unholiness is the opposite of Holiness. Sin is anarchy, rebellion, civil war, separation, all in one. Sin means that we are at discord with God, and so at loggerheads with the Holy Ghost. Vice and virtue are antithetical to one another. We have to be in sympathy with music and with art before we may understand music or art. We have to be in accord with the things of the Spirit before we may appreciate the things of the Spirit. "Blessed are the pure in heart, for they shall see God"—see God the Father, God the Son, and God the Holy Ghost. The impure in heart shall not see God.

These, then, are some of the causes for the widespread neglect of the Holy Ghost—The absence of controversy concerning the Holy Ghost; The lack of clear thinking about the Holy Ghost; The aversion of the natural man to the things of the Spirit; and, The presence of sin.

We must, through resolution, education, and prevailing prayer; above all, by a life squared with Christian principle; remove all obstacles to the free sway of the Holy Ghost in our lives.

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Now, *What are Some of the Results of this Neglect of the Holy Ghost?*

(1) A paucity in the number and quality of the Saints. Since the absence of interest in, and enthusiasm for, the Holy Ghost, the Saints have been few and far between. There are, of course, other reasons for the fewness of the Saints. There is the lack of rigid persecution: Times of persecution have always been prolific in the production of saintly characters. It is then that a person's belief is tested, and that he knows just where he stands religiously. Were the stake popular at the present time we should know beyond peradventure just how many professing Christians are really Christians. This European war has brought the Spread Eagle Orator to his senses; so persecution brings Christians to their Divine Senses.

Another reason for the paucity, comparatively speaking, of the Saints is, no doubt, the improvement in the general run of Christians. More people are Christians, and more people are better Christians, today than in previous times, and so it is harder to be an extraordinary Christian than it used to be. It is harder to be a scholar today than heretofore, because the Standard of Scholarship has been raised, and also because the number of scholarly men and women has increased.

The real reason, however, for the paucity in the number of the Saints is the neglect of the Fount of Sanctity. Devotion to the Holy Ghost has ever been the distinguishing mark of holy lives. It is the Holy Ghost Who makes us holy. When He is neglected, therefore, that is lost which cannot be substituted for in any other way.

(2) Another result of the neglect of the Holy

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Ghost is the obscuring of the Church as an integral part of the Deposit of Faith: You see what I mean. The general run of people today seem to believe that the Church is a Man Made Organization. It matters little, therefore, what Church you belong to; by all means stick to the Church in which you were reared, or join any Church that fits in with your individual preferences. It is because of this misconception that men and women are so joyously broadminded. As a matter of fact the True Church was founded by Jesus Christ Himself. It is not a man made society; it is a God Born Institution. Why did Jesus come down from Heaven to earth? Why did He leave His Father's Throne to mix up in this sorry scheme of things entire? There are two opposing answers. Some say that Jesus came from Heaven to earth to live a beautiful life; to preach beautiful sermons; to inculcate beautiful principles; and to die a beautifully self-sacrificing death. When He went away from earth He left nothing behind Him save the record of His life, the account of His sermons, the digest of His principles, and the soul-stirring report of His death upon the Cross. Then, men came along, and accepted what they liked of His life, rejected what they did not approve of His sermons, discarded what they found to be temperamentally opposed to their predilections of His principles, and formed themselves into various propagating organizations. Others say, and believe with all their hearts and souls, that Jesus came from Heaven to earth possessed of one all consuming purpose, namely, to found a Society, an Ecclesia, a Church, through which His Truth would be preached, and perpetuated until the end of time. So, we find Jesus turning away from the multitude with all their needs, and together with twelve men whom

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He had selected from the multitude going out into secluded places, apart from the populated districts of the country; to the mountain side, on the bosom of the inland sea, in the desert reaches; that He might have the opportunity of instructing His selected pupils in the truth of His Kingdom, or Society. This Society came into the fullness of its existence on the Day of Pentecost, and then started out upon its timeless journey. That is to say, when Jesus ascended into Heaven He left behind Him His Church, the perpetuation of His Incarnation, through which forever, on earth, in Paradise, and ultimately in Heaven, His Life, and Sermons, and Principles, and Death are enshrined. There is a difference, therefore, between Churches. It does make all the difference in the world what a man *does* believe. There is such a thing then as the virtue of narrow-mindedness; when narrow-mindedness is inclusive of the truth, and broad-mindedness may be a denial of fact.

Now, the Holy Ghost, the Spirit Who is leading us into all truth, is necessarily the governing factor of the Church. When we neglect the Holy Ghost, therefore, we get all sorts of wrong ideas about the Church. The Church is The Spirit bearing Body; when we neglect the Church we must, perforce, neglect the Spirit, and vice versa.

(3) Another result of the neglect of the Holy Ghost, a result closely allied with the foregoing, is a Divided Christendom: Our divisions are undoubtedly unhappy, and divorced from the intention of Jesus Christ. "I in them, and Thou in me; that they may be made perfect in one. That the world may know that Thou hast sent me." Think of the loss involved in a divided Christendom. There is the overlapping of effort. In our small towns ten churches are seek-

ing the support of a community which is really capable of supporting one. We speak oftentimes of the miserable pittance paid our Clergy. The root of the trouble lies right here. Proportionize the number of the Clergy to the number of Christians, and every Clergyman would receive at least a living wage. Then, think of the handicap presented by a divided Christendom in the Mission Field. The heathen when importuned by different Christian Sects to become Christians are naturally in a fog as to what it means to be a Christian. The financial support for our missionary work is, also, cut into tens and twenties, instead of being lumped; moreover, many sane people refuse to give to missions at all, just because they appreciate the anomaly of the situation of Christian Missionaries in the missionary districts of our own country, and elsewhere.

Yes, a Divided Christendom is a variegated source of weakness to the promotion of the Christian Cause. Now, the Holy Ghost is the Fount of Unity as well as the Fount of Sanctity. The Holy Ghost is within the Godhead itself the cementing power. He is called "the Kiss between the Father and the Son." It is because the Holy Ghost is neglected that sectarianism, and denominationalism are rife. The Holy Ghost is the Kiss between man and man. Let us pray to the Holy Ghost that He would bring severed peoples together; that He would make humanity realize that the Incarnation means nearness; and that the spirit of the Christ demands that every Church should get down into the arena of difference, and see wherein it has sinned in this connection.

(4) The neglect of the Holy Ghost has lost for us, largely, the Comforter: In the darkest moments of life; when the mind is harassed, and the soul cast

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down; when we are prepared to say with the Psalmist, "all Thy waves and storms are gone over me;" when with The Master we cry, "My God, My God, why hast Thou forsaken me;" it is the Holy Ghost Who sustains; it is the Holy Ghost Who dries the eyes; it is the Holy Ghost Who brings peace to the lacerated heart. All other resorts are but earthly expedients, and counterfeits. Jesus promised that The Comforter should come, and an innumerable company of people in all ages testify to the fact that He has indeed come, and with wondrous healing in His wings. But, all frenzy in sorrow; all hopelessness in failure; prove in inverse ratio that many modern Christians are without the conscious presence of The Comforter in their lives.

These, then, are some of the results of the neglect of the Holy Ghost: A scarcity in the number of the Saints; The obscuring of the truth about the Church; A Divided Christendom, with all its evils; and The Loss of The Comforter. _____

I want to consider further the Approach of the Holy Ghost. The Holy Ghost is to approach our souls in Confirmation. All that we may learn, then, of the method of the Holy Ghost's approach is apposite to the matter we have in hand.

Now, *how does the Holy Ghost approach the Soul?* There are two answers differing widely from one another; between which there is no possible reconciliation, apart from the deepest respect for differing convictions.

(1) There is the Puritan, or Protestant answer: This is, in effect, that the Holy Ghost deals directly with the Soul. All external media, and all sacramental ordinances, are to be discarded as dangerous to true religion; which is the worshipping of God in

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spirit and in truth. Ritualism is of the devil. The less we have to do with outward forms, and material agencies, the better.

(2) There is the Sacramental, or Catholic, answer: The material has been hallowed, and consecrated forever by the Incarnation. The Holy Ghost uses a thousand material agencies, instruments, channels, through which He approaches the soul. The normal method of the Holy Ghost's approach is the Indirect Method.

These answers are, as you may see, opposite to one another. The difference is fundamental. A vast multitude of people hold one view, and a vast multitude of people hold the other view. We are either puritanical, or catholic. Whatever we are, let us keep the unity of the spirit in the bond of peace. If we do not like ceremonies, then do not let us use them; but let us appreciate the fact that other Christians are honest in their employment of them.

Now, personally, I believe the Sacramental Answer to be the right answer; and in this I have, I verily believe, the consensus of opinion of the Episcopal Church.

Let us consider the Sacramental Answer: The normal methods of God in Nature are indirect, and the God of Nature is the God of Grace. I say normal methods advisedly; because, of course, there are exceptions. The Free Spirit of God which bloweth as the wind where it listeth is unrestrained.

The mediatorial method, as we have seen previously is writ large upon God's world of nature. Through the medium of parents we come into existence; we are not dropped down fully formed from the sky. We are sustained in life through numerous subordinate agencies. It is at least thinkable

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that God should have created a creature capable of existing without food. The fact, however, is that He did not. To think that we may exist without food is one of the first symptoms of approaching insanity.

Or, take the Body. It is at least conceivable that God should have made it a far less complicated mechanism than He did. As a matter of fact, Christian Science notwithstanding, a whole class of men have to make it their business to look after the welfare of the body. The physician is of God. The Most High hath created him. Our health, then, oftentimes, through medicine, and surgery, comes to us indirectly. If the idea that one may exist without food is a symptom of insanity, the conviction that we may, when ill, get along without the doctor is tantamount to lunacy.

Or, take Education: The mediatorial system shines clear in education. What a comfort it would be were the hoary-headed Philosopher able to transmit his accumulated wisdom to the new-born child. But, he cannot. Each child brought into the world has to begin life all over again. We have to be grounded in the elements of knowledge; we have to attend school, and the university, and be instructed by others. Dependence upon teachers, and books, and experience, is essential to wisdom.

The God of Nature, then, works mediatorially. To assert that the God of Grace works differently, is to involve oneself in a hopeless contradiction.

Let us consider the indirect approach of the Holy Ghost:

(1) In the Old Testament: God made man indirectly; He made man of the dust of the ground, and breathed in man's nostrils the breath of life, and man became a living soul. This is all the more striking

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if we believe in evolution. Out of pre-existing matter the human creature was fashioned.

“A fire-mist, and a planet,
A crystal and a cell;
A jelly fish and a Saurian,
A cave where the cave men dwell.
Then, a sense of law, and beauty,
A face turned from the clod.”

Then, we have the apparition through the Burning Bush to Moses; the method of attack upon Jericho. These, together with many other instances we might mention, prove the truth of God's Indirect Action.

(2) In the New Testament: “The Word became flesh.” God was made man. For many years Jesus supported Mary.

Take the Miracles: “He took clay, and spat upon it, and anointed the eyes of the blind man.” In the raising of Jairus Daughter, He stooped down, and took the little maid by the hand, and said, “I say unto thee, arise.” He took a whip of small cords, and drove the money changers out of the Temple precincts. Jesus *voluntarily selected* the sacramental method, or the indirect system, in the performance of His miracles.

Take the Parables: The ordinary sights and sounds of the world were pressed into the service of the Spirit. We have the vineyard; the sheepfold; the seed; the leaven; the pearl; the sunrise, and the sunset; the rock; the oil; the coin; the lamp. Jesus drove His direct Truth indirectly into the minds and consciences of men.

Take His Gospel: How was He to make it known after He left the world? He might, as we have already suggested, have caused it to be written across the sky; He might have implanted it in the heart of the suckling child; He might have

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carved it upon the waters; He might have blazed it across the trackless forests. He did no such thing. He enshrined it in His Teaching Church; His Ordained Ministers are His messengers to the children of men.

Take the Sacraments: How is the Grace bestowed in Baptism? Through water, and the Name of The Trinity. How is the Grace given in the Holy Communion? Through the bread and wine.

Yes, the Incarnation has hallowed the material forever. The Holy Ghost approaches, ordinarily, the souls of men indirectly.

There are, then, two answers as to The Approach of The Holy Ghost to man. The Puritan Answer, and the Catholic Answer.

The Puritan Answer is that the Holy Ghost comes directly. The Catholic Answer is that the Holy Ghost comes indirectly.

We find that the God of Nature works indirectly in creation; in sustenance; in health; and in education.

The God of Nature is the God of Grace. The God of Grace works indirectly both in the Old Testament, and in the New Testament.

The Message of Christianity to the Material World is a Message of honor.

We have spoken, then of the Neglect of the Holy Ghost; of the causes of that neglect, and of the consequences of that neglect. We have also dealt with the method of the Holy Ghost's Approach.

May all that we have said have the effect of concentrating our thoughts upon the Holy Ghost; and fill us with a fearful, and yet joyful, expectancy as to The Gift which we receive in Confirmation.

FOOT NOTE—I am, as stated, obviously indebted in this chapter to Dr. Holden's splendid book upon The Holy Ghost.—Author.

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CHAPTER FOUR

OUR subject at this time is two-fold: The Relation between Baptism, and Confirmation, *and* The Church. In Baptism we become Christians, members of the Christian Society, irrespective of Denomination, and in Confirmation we become distinctive Christians, members of The Episcopal Church. The appositeness of the juxtaposition of our Theme is, therefore, apparent.

(1) *The Relation Between Baptism and Confirmation.* The Heading of the Confirmation Service, you will remember, tells us that those who are to be confirmed must, first of all, have been baptised. The Question, then, is—what has Baptism to do with Confirmation?

To answer this interrogation we must know what Baptism is. In the first prayer in the Confirmation Service the Bishop says: “Almighty and Everlasting God, Who hast vouchsafed to regenerate these Thy servants with water and the Holy Ghost, and hast given them forgiveness of all their sins.”

What is the significance of “regenerate with water and the Holy Ghost?” In St. John III:3, we find another expression used by Jesus Christ which suggests the explanation. “Verily, verily, I say unto you, except a man be born again,” etc. “Regenerate,” and “born again” mean the same thing. To be baptised, then, is a heavenly and a second birth; a birth from Above. Achieve the significance of Birth, and you have achieved the significance of Baptism.

What is Birth? When we are born into this world we become our parents’ child. The father and mother say, “this is my child,” and if the baby were

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able to enunciate the baby would say, "I am father's and mother's child." So in Baptism, when we are born again we are made "members of Christ;" we become the Adopted Children of the Heavenly Father. This is why The Lord's Prayer comes at the end of the Baptismal Service. It is only then, after the actual baptism, that we are able to kneel down, and say "Our Father."

But, when we are born into this world as our parents' child we owe something to our parents. The teaching of the Fifth Commandment is to that effect, "honour thy father and thy mother," that is, "give them their due," "remember the duty that you owe them." So when we are baptised, and born into The Family of God, we owe a duty to God. We must voluntarily give our Heavenly Father His due; we must do our consecrated best to please Him.

Now, the point is, Where shall we get the power, the will, and the strength to please God? Why, God who makes us His children in Baptism gives us at the same time the power of pleasing Him.

When we are born into this world we are given power to live the Life of the Body. The baby is born, and so is alive. Its eyes can see; its voice can cry—as all parents have learned through sad experience—its ears can hear, its lungs can breathe, and its hands and feet can move.

When, through Baptism, we are born into the spiritual world we are given by God the Life of the Spirit. There is an unseen world; there are spiritual realities—God and Angels, Absolute Truth, Heaven about us, as well as Heaven within, and above us. The Life of the Spirit, given to us in Baptism, puts us in touch with our spiritual environment, just as the Life of the Body, given to us in

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earthly birth, places us in correspondence with the realities of life on earth.

But, the Life of the Body, given to us in ordinary birth, must be taken care of, watched, and strengthened, or it will die. When a little baby is born its life is a mere spark; it is easily put out. The baby must be protected, so that as the child grows the life may become stronger and stronger. We must eat to live; we must exercise to keep in health; we must obey hygienic laws; and, when occasion demands, we must seek physical assistance from the physician, or surgeon, or both.

So, the Life of the Spirit given to us in the second birth of Baptism must be cared for, watched, and strengthened, or it will die. There are powers arrayed against the health of the soul, even as there are powers in league against the physical well being of the body. There is sin, and sin produces spiritual death.

It is here that we get the relation between baptism and confirmation. Confirmation is one of the ways in which the spiritual life given to us in Baptism is protected, and strengthened. It is the nourishment of the life given to us when we are "born again." Jesus illustrates this in The Parable of the Ten Virgins. Each Virgin had a lamp; each Virgin at first had oil; the lamp of each Virgin started by being lighted. By and by some of the lamps of some of the Virgins went out. Whose was the fault? The guilty person was, in each case, the owner of the lamp; she had neglected to provide herself with sufficient oil for the lamp to feed the flame.

Each Christian has a Lamp, i. e., the Spiritual Life given to us in Baptism. The Lamp was lit when we were baptised. At that time the Oil of the Holy

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Spirit was given to us. But if the Lamp is to go on burning within us, if the Spiritual Life which places us in correspondence with spiritual realities is to be continued in its virility, we must have more oil; nourishment, spiritual food, must constantly be provided for the soul. Confirmation is one of the ways in which God gives us more oil. It is not the only way, for God gives us spiritual oil by what are called The Means of Grace; but Confirmation is an important way, and we cannot neglect it without grave peril to the life of the Spirit.

Do you see, then, why Confirmation comes after Baptism? Do you grasp the relation between the two? The Life of the Spirit given in Baptism must be strengthened in Confirmation. If we would please God, please Him more and more with the passage of the years, we must seek added help, or Grace, from God.

Now, speaking further upon the subject of Baptism, we notice that in The Episcopal Church Baptism is normally administered to infants. I think that it would be well for you to know, in brief, why this is so. As you are undoubtedly aware, a large body of Christian people, the Baptists, who stress Baptism more than any other Christian rite or ceremony, strongly disbelieve in the wisdom, and actually in the validity, of infant Baptism. It is necessary for us to have a reason for the faith that is in us.

Why do we believe in infant Baptism in the Episcopal Church?

(1) There is the silence of Scripture: There is no definite command to baptise infants, and there is no definite command not to baptise infants. The charge of Jesus is general: "Go ye into all the world,

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and preach the Gospel to every creature, baptising them in the name of the Father, the Son, and the Holy Ghost." We, therefore, take refuge in analogy. We turn to the Old Covenant and ask,—what was the custom among the Jews? The facts of the case are that the Jews were familiar with the idea of children being brought into covenanted relationship with God through baptism. Baptism was practised by the Jews in the admission of Proselytes; for the Talmud expressly says, "*infants* are to be *baptised* with their parents." Moreover, male children were circumcised when they were eight days old. Surely the New Covenant, based upon the love and mercy of Jesus Christ, will be at least as all inclusive as the Old Covenant, the Covenant of the Law, and of the Letter!

(2) Jesus Christ "took little children up in His arms, and laid His hands upon them, and *blessed* them." He deemed little children capable of the reception of a blessing. The little children did not know Who He was; even their parents did not realize that He was The Son of God; but that made no difference. The action of The Divine was not limited to the comprehension of the human. May we do better than follow the example of Our Lord, and Master; especially when He said, "of such is the Kingdom of Heaven?"

(3) In The Acts and Epistles we have instances of Whole Households being baptised. Now, it is conceivable that in one or two households there should be no children, but it is inconceivable that in many households there should only be adults. Think, for instance, of Acts XVI:15 and 33: "and when she was baptised, *and her household*," "and was baptised, he *and all his*, straightway." Think of I Cor. 1:16, "and I baptised also the *household* of

Stephanas.” Think also of St. Peter’s sermon on the day of Pentecost, Acts 11:38, 39, “then Peter said unto them, repent and be baptised *every one of you* in the name of Jesus Christ; for the promise is unto you, *and your children.*”

(4) From the earliest times the Church has been familiar with the idea. We read of Infant Baptism in Justin Martyr, in Irenaeus, in Tertullian, in Origen, in St. Cyprian, and in many others.

To my mind there is an argument stronger than all these. Is it conceivable that we should surround our children from the earliest moment of birth—and even before, for when they are expected we make loving preparation for their advent—with our devotion, and, yet, that God should refuse to have anything to do with the individual until the individual is full grown? Will He decline The Life of the Spirit until the Life of the Body has reached its maturity? Surely not; if we, being evil, know how to give good gifts to our children—how much more, and with what greater intensity, God!

Is it logical that we should have our lamps filled with oil when we are well on in years, and then immediately afterwards have the already well filled lamp replenished—before there was any need of replenishment? Is it not of the nature of expediency, and of sanity, that it should be after the oil, or grace, given in Baptism is almost exhausted, that we come for refilling in Confirmation; that refilling which, after Confirmation, takes place every time we come to the Holy Communion? In this thought is bound up, not only the efficacy, but also the consecutiveness of the Church’s Sacramental System. You see, then, that even the fact of Infant Baptism has its relation to

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Confirmation; a relation which, it seems to me, ought to be obvious to the thoughtful mind.

Now, when we are baptised, we become Christians, Christians pure and simple, members of The Christian Society at large in all its Branches and Denominations. But—in Confirmation we become members of a particular Church, that Church which we consider to be the True Church, or a Branch of the True Church, founded by Jesus Christ Himself. We become Definite Christians. Baptism has, therefore, this further relation to Confirmation; giving us entrance into the Christian Temple it also gives us the privilege of residing in the Room which we believe to be the Room furnished for our occupancy. I want, then, to speak to you very frankly about the Church to membership in which we are admitted in Confirmation.

The late Dean Church, of St. Paul's Cathedral, London, in one of the Oxford House Papers on the Church, has words to this effect: "There are few things in the world which at once appeal to the intellect, strike the imagination, and win the heart so much as the sight of a great University. Take Oxford, for instance. There it lies with all its grand history, and great traditions; generations come and go, but Oxford lasts on. She has her beginning in the long past, but her work still before her. Ever old and yet ever young; multiform in many colleges, yet one; leaning on the learning of the past, yet turning this way and that for fresh life; the pride of the rich, but open to the poor. She does her work, as she has done it for centuries, as a great School of Learning and Character in the land.

So, from the far past; with an even older origin;

with yet nobler traditions; ever old, and yet ever young; uniting the past and the future; with its many dioceses and parishes, yet one; the home of great ideas; carrying with it the Faith once delivered to the Saints; but ready still to receive every light that history or science can throw upon the truth; has come down to us The Christian Church. It has had a chequered history; it has many blots in its past; it has made many mistakes, for its treasures have been in earthen vessels; but its influence has flowed on through human history like a river in the sea, like a gulf stream flowing through the ocean; and it does its part now, as it has done it's part for centuries, as a great School of Virtue in the world."

The Church, then, is a great Organized Society; flowing, as it were, through human history as a gulf stream through the ocean.

Now, (1) *Is it Antecedently Probable that such a Society should have been formed?* Is it probable that the Christian Ideas should have been entrusted to the care and supervision of an organization? Surely, the answer is in the affirmative. It is probable—because whenever we have an idea, in order to spread and propagate it in the world, we form a Society. There are Temperance ideas. What do the Temperance Advocates do? Why, they form Temperance Societies, through which the principles of sobriety are proclaimed and actualised among men. It is a philosophical fact that truth may only be perpetuated in its fullness, and pristine purity, through the channels of an organization; that unless ideas are encased in a Society they will become encrusted with error, or die.

It is also probable—because, as Aristotle has said, (and if Aristotle had not said it someone else

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would have said it, for it is a self-evident truth), "man is a social animal." Man is born for companionship. "No man liveth to himself, and no man dieth to himself." Absolute individualism is impossible in secular life, and absolute individualism is unthinkable in religious life.

The Church was meant to be a Great Brotherhood; the greatest brotherhood that the world has ever seen. It has not fully achieved the original intention, but the fault is a human fault—it lies with the members of the Brotherhood, it is not involved in the faultiness of the original motive, and constitution.

It is antecedently probable, then, that such an organization as The Christian Church should exist.

Now, (2) *What was Christ's intention?* We have touched upon this before. Jesus did not come to earth merely to teach, to preach, to live a beautiful life, to die a self-sacrificing death, and to ascend into Heaven as an earnest of man's ascension. He came to earth with one definite purpose, a purpose overshadowing all other purposes, namely, to form a Society, through which the record of His teaching and preaching, and the account of His death, and resurrection, and ascension, might be interminably proclaimed among the children of men. With this motive in mind He separated twelve men from the multitude, twelve men whom He judged to be the right men, in the aptness of their mental assimilativeness, and religious fervour, to receive and act upon the message which He had come to impart. With these men He went into solitary places apart, far from the importunities of the Palestinian crowds, and conducted a School. When, as Teacher, He had educated them to a realisation of His mission, He asked them

one day this question. "Whom do men say that I, The Son of Man, am?" The answer was, "Some say that thou art Jeremias, or Elias, or one of the Prophets." Then The Master asked, "But, whom do ye say that I am—you men whom I have specially trained, and taught in the 'things pertaining to the Kingdom of God'—whom do ye say that I am?" And Peter answered, "Thou art The Christ, The Son of The Living God." Then Jesus, with intense relief, the relief of a Professor who has examined his pupils and found that his instruction has not been in vain, replied, "Blessed art thou, Simon Bar Jonah. Flesh and Blood hath not revealed this unto thee; but my Father in Heaven. And verily I say unto thee—thou art Petros, a Rock, and upon this rock—this rock of Apostolic Belief, not the shifting sands of the multitude's vague, indefinite, transitory enthusiasm—I will build my Church, my Society that I came on earth to found; and against its vitality the gates of Hell shall not prevail." This was the intention of Jesus Christ. He came on earth to create, and found His Bride. This was the fundamental motive of His Incarnation. Towards this end the underlying "woe is me" of His Ministry was directed.

Now, (3), *What is the History of the Church?* This Body prepared by Christ was to tarry in Jerusalem until it was clothed with power from on High. Filled with The Holy Spirit on the Day of Pentecost, it makes its start upon its age-long journey. The Book of the Acts contains the account of its early history. The Spirit came and made weak men strong, cowards brave, and traitors bold in righteousness.

The Divine Society reached England in the beginning of the Second Century. About 200 A. D.

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Tertullian says, "The Church is among the Britons." In 239 A. D., Origen says, "Britain has one religion, which is the Religion of Jesus Christ." In 303 A. D., St. Alban, the First British Martyr, met his death. In 314 A. D., three English Bishops were present at the Council of Arles, on the continent of Europe, and we read that they were distinguished from the other Bishops present at the council by the shabbiness of their attire. In 596 A. D., Augustine reached Canterbury. He found a well organized Church, a Church long established, in existence in Wales. Since then the Church, oppressed by Rome in the Middle Ages, freed from the Roman yoke at the Reformation in the middle of the Sixteenth Century, has lived in England, and has journeyed across the ocean to the United States of America, and is inherent, in one of the divisions of its three-fold branch, in The Episcopal Church.

We see, then, that the Church is not a product of the Reformation; that it was not founded by King Henry the Eighth; that it is not a Protestant sect, but that it is a continuation of the Catholic Society founded by our Blessed Lord Himself.

It is antecedently probable, then, that such a Society as the Church should have been formed; it was Christ's intention to found and establish such a society; and history testifies to the continuity of the Divine Society.

Now, *Why Am I a Churchman?* I ask this question because I want you to know why *You Ought to Become* a churchman. Why should I not be a Churchman? Born of Church parents; reared in the Church; confirmed in the Church; ordained Deacon, and ordained Priest in the Church; I look upon the Church as my Spiritual Mother, and I am infinitely

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more proud of my membership in the Church than of my membership in any other purely human society. It is a wonderful thing to belong to a Parish which has existed for one hundred years, but it is a prideful thing, indeed, to belong to the Church which has persisted throughout the ages, and which has triumphed over the oppositions of well nigh two thousand years. I feel that "I am a Citizen of no mean City."

I would turn the question around and ask: (1), Why am I not a Roman Catholic, and (2), why am I not a Protestant?

(1) *Why Am I not a Roman Catholic?* I am not a Roman Catholic simply because I am an American Catholic. The Episcopal Church belongs to the Anglican Communion in birth, and ancestry; although now, of course, it stands altogether upon its own feet, and is carrying out its own destiny; and the Anglican Communion is a part incorporate of the Age-long Catholic Society. I am not a Roman Catholic, then, because I am an American Catholic. The word Catholic means universal; universal in two ways: the Commission is universal, "Go ye into all the world, and preach The Gospel to every creature," and universal in the sense of teaching *All* the Truth. I object to the Roman Catholics being permitted to usurp the title of Catholic. They have no more right to the title than we have. It is a sign of a well educated churchman when he differentiates between the term Roman Catholic, and Catholic. I am not a Roman Catholic because I am an American Catholic; I belong to a legitimate branch of The Church which teaches all the Truth, which holds as inviolate "The Faith once for all delivered to the Saints." As The Catholic Church spread its mission

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around the world each local Church was named The Church in, or of, that particular community, or locality. So we have The Church of Jerusalem, The Church of Antioch, The Church of Rome, and later The Church of England, and later still The Episcopal Church in the United States of America. Why do we not belong to The Church of Rome? Because we belong to The Church of Christ in the United States of America. Domineered over by Rome for centuries, at last, at the Reformation, just as a man who washes his face does not become a different man, the Church washed off the accretions which had crept into the Original Deposit of Faith, and remained the same Church, but freed from uncatholic doctrines and practises.

(2) *Why Am I not a Protestant?* I am not a Protestant because I do not protest. I do not protest four things—I do not protest Church Government; I do not protest Church Ordinances; I do not protest Church Services; and I do not protest Church Creeds.

I do not protest Church Government: I believe in the three-fold Ministry of Bishops, Priests, and Deacons. As I investigate history I find that this has been the method of Church government from the beginning. Deacons are appointed in The Acts of the Apostles. Priests, or Presbyters, are appointed by the Apostles by the laying on of hands, and, after the original Apostles who were the original Bishops, Bishops come down to us in the Scripture by the appointment of Timothy, and Titus; who were given a special commission by St. Paul which only those who were superior to Presbyters could execute. They were to receive accusations against Presbyters, and they were to lay hands upon Presbyters. Their duties

as outlined in the New Testament were altogether different to the duties imposed upon Presbyters. St. Paul clearly gave an Episcopal Commission to these two young men. The Jewish Ministry was three-fold; why should not The Christian Ministry have been analogous? Ignatius in the First Century, after mentioning the Bishops twenty times, says, "Reverence the Deacons as of Jesus Christ; the Bishop as the Father; and the Presbyters as the Sanhedrin of God. Without this there is no Church." Gibbon, an impartial historian, says, "No Church without a Bishop has been a fact as well as a maxim since the time of Tertullian and Irenaeus."

I do not protest Church Ordinances: I believe in Baptism, and in the Baptism of infants, because of the facts contained in the former part of our Chapter. Moreover, St. Augustine says, "Infant Baptism was ever in use, and a thing delivered by the authority of the Apostles."

I believe in Confirmation because of the instances of Philip in Samaria, of St. Paul in Ephesus, and because in The Epistle to the Hebrews the laying on of hands is called one of the elements of the Christian Faith.

I believe in the Holy Communion because Christ instituted it; because it is the only service spoken of in the New Testament; because it has been celebrated from time immemorial in the Christian Church, and because it is spoken of with reverence by all the Christian Fathers. I do not, therefore, protest the Ordinances of the Church.

I do not protest Church Services: I believe in the Prayer Book for many reasons; because the Prayers contained therein are so beautiful, and cannot be improved upon; because they are ancient, and have

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been sanctified by the use of the millions of Christians who have gone before; because I refuse to be at the mercy of any individual Minister's power of composition—it is hard enough to be at the mercy of his preaching capacity; and because I believe that we cannot improve upon the method of worship as it is conducted in Heaven, where the Worshippers cease not day and night saying, "Holy, Holy, Holy, Lord God Almighty." Moreover, the Jews had forms of prayer, and Jesus not only taught His Disciples a form of words, but He constantly approached The Father in identical phraseology.

I do not protest Church Creeds: They are Scriptural. Every sentence of the Creeds may be proved by sure and certain warrant of Holy Writ. The motto of the Episcopal Church is, "the Church to teach, and The Bible to prove." Next, they are inventories of the Faith; a short and convenient summary of Christian Belief. They point the index finger against heresy, and they both instruct new comers, and remind old comers, as to what the True Faith is. The Creeds are necessary inventories for teaching purposes, and they are wreck charts to keep us in the safe channel of progress.

It is conceivable, then, that there should be such an organisation as the Church; it was the purpose of Jesus Christ to found such an Organization; the history of the Church points to the historically indisputable fact that The Episcopal Church is a part of the Divinely Founded Society; and I am a Churchman because I am not a protestant. I am not a protestant because I do not dispute Church Government, Church Ordinances, Church Services, and Church Creeds.

THE PRAYER BOOK

CHAPTER FIVE

I WANT to speak with you at this time upon one of the glories of The Episcopal Church—the Episcopal Church which you join in Confirmation. The Episcopal Church has many glories; such as *Her Comprehensiveness*. There are numerous schools of thought within the Church—there is The High Church Party; there is The Broad Church Party; and there is The Low Church Party. These parties again are not entirely consistent within themselves; for The High Church Party reaches up to The Ritualistic Section within The High Church Party; The Broad Church Party is inclusive of the Rationalistic Section; and The Low Church Party shades down to The Evangelistic Section. We almost run the gamut in the Episcopal Church from Catholicism to Protestantism. Within our Fold we have men of widely differing opinion, of diversified temperamental predilection, but men who are at one upon the Essentials of The Faith. This is, of course, both a strength and a weakness. It is a weakness in that there is an apparent lack of unanimity, and so a dissipation of authority; it is a strength in that more people of contrasted views are permitted residence within The Episcopal Church than in any other Church in Christendom. Surely, it is a glory of the Church that she should recognize that people are constitutionally differentiated, and that she should permit variegated conviction in non-essentials as consistent with loyalty.

The Episcopal Church has many glories; such as her *Dignity*. Things are done decently, and in order. There is a reverence in the performance of her services which is not duplicated in the services of any

other religious body, not even the Roman Catholic, where fussiness depreciates reverence. We stand to praise; we sit to listen; and we kneel to pray. The Episcopal Church recognizes that in public worship we are engaged in the approach of man to God, and that the solemnity of the intention demands orderliness, and fearsomeness of demeanor.

The Episcopal Church has many glories, such as her *Mediatorial Position*. She is the Church of The Via Media, the Church of The Middle Way. She occupies, as it were, the dividing territory between Roman Catholicism, and Protestantism. She is, in reality, The Church of The Godly Compromise. She contains within herself the undeniable marks of compromise—the peculiar genius of The Anglo Saxon character. She is Episcopal, but not Papistical—She, therefore, makes an appeal to the Protestant Denominations who are coming to realize the necessity of some central authority in Church autonomy, but who hate Popery as they hate the Devil. She is not Papistical, but she is Episcopal—She, therefore, has some claim upon the Roman Catholic Church. She is both Sacramental and Evangelical, and on both grounds she makes an allied appeal to the Sacramentalism of the Roman Church, and to the Evangelicalism of the Protestant Denominations. It is not an extravagant statement to make that in the ultimate Reunion of Christendom the Episcopal Church occupies a pivotal position.

There are, then, these glories, and many more, but the glory to which I desire to direct your attention, for it seems to me that it is the greatest glory of all, is *The Glory of the Prayer Book*:

The Prayer Book is our hand book of devotion. It were well for us to know something about its his-

toricity, for when we appreciate its construction, and evolution, we appreciate it with a degree of appreciation otherwise impossible.

To understand the Prayer Book we must know something of the earlier forms from which it is derived. The earliest form of Apostolic Worship as described in the New Testament is to be found in Acts II, 41, "And they continued steadfastly in the apostles' doctrine and fellowship, and of breaking of bread, and in prayers." From the Apostles' time downwards we may well imagine that there was some well known, and well remembered form of Prayer and Thanksgiving which, although not written down in words, was constantly engaged in by Christians in congregation assembled. To this, of course, additions were made as time went on. The earliest account of the service used in the Christian Church is that given by Justin Martyr in "the apology for the Christians" which he addressed to the Emperor Antoninus Pius about A. D. 140. From it we infer that early Christian worship included: (1), the assembling of believers in one place at a stated time on a stated day, called Sunday; (2), the reading of the memoirs of the Apostles, or selections from the Prophets; (3), the delivery of a discourse, exhorting to the living of a life based upon the principles enumerated in the Apostles and Prophets; (4), the offering up of Prayer to God ;(5), the celebration of the Holy Communion.

Originally the Bishop of each Diocese, or defined Ecclesiastical Area, had the right to arrange the character of the services; so we have in the beginning various service forms, or liturgies, differing in particulars, but true to a common original. There are, for instance, five celebrated early Greek Litur-

gies, bearing the names of St. Clement, St. James, St. Mark, St. Chrysostom, and St. Basil.

St. Augustine when he reached Canterbury, in 596 A. D., found that the British Church, or The Church in Wales, was using a form of service which it had derived from Gaul. St. Augustine brought with him the Ritual which was then used at Rome, and, doubting the character of the form of worship which his new converts should employ, he consulted Pope Gregory; when he received the famous advice, "things are not to be loved for the sake of places; but places for the sake of good things." St. Augustine, therefore, seems to have resorted to a compromise, and to have combined the Gallic and the Roman forms of service. In the course of time, however, the Roman use prevailed.

The form of service, nevertheless, was not altogether uniform, and the Bishops still used their liturgical discretion. We have many so-called Service Books. Some of these were the Salisbury Use, the Hereford Use, and the Uses of Bangor, York and Lincoln.

After the Norman Conquest, A. D. 1066, men of Norman blood succeeded many of the Saxon Clergy. There was tumult and confusion. This drew the attention of Osmund, Bishop of Salisbury, to the varieties of Ritual used in the different Churches. He resolved to bring order and unity out of chaos, and to this end, remodeling the existing liturgies, he produced The Use of Sarum. This Use gradually made its way over the greater part of England.

We come now to what we might call, speaking broadly, the second stage in the evolution of The Prayer Book. During the period between the Mission of St. Augustine, and the era of the Norman

Conquest, the main interest in the Church centers around the Monasteries. From these Institutions went forth the Missionaries who converted the heathen tribes. In course of time, as you all know, Kings and Queens lavished their wealth upon the Monastic Houses, and the country was literally riddled with Monasteries. In these establishments the day was divided between manual work, intellectual work, or reading, and the Service of God.

For the systematization of the Service of God the Canonical Hours were observed, and included, besides the midnight service, Matins, or Lauds, at day break; Prime at six A. M., Tierce at 9 A. M., Sext at Noon; None at the ninth hour, 3 P. M., Vespers just before sunset; and Compline at bed time. The services at these hours consisted of Prayers, Psalms, Hymns, and Canticles, with lessons taken from Scripture, or the writings of the Fathers. When combined they were called The Divine Office. Afterwards when rearranged by Pope Gregory in the eleventh century the Divine Office was called the Breviary.

Besides the Breviary we must mention the Missal, or the Order of the Celebration of The Holy Eucharist; the Manual, or Book of Occasional Offices, which might be performed by a priest; the Pontifical, containing services which could only be performed by a Bishop, such as the Ordination Services, Confirmation, Consecration of a Church, etc., and the Hours which were said by Monks.

As time went on a craving arose for a worship of God which was in the language of the people; hence English versions of the Hours became common, and also small manuals, containing the Occasional Services with brief instructions upon the Ordinances of Baptism, Confirmation, etc. This gradual anglicising

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of the various Service Books was, however, too slow for the taste of the people; there was an ever growing dissatisfaction with the part allotted to the Laity in public worship; and it was determined that all the services should be in English, and that the people should have their legitimate share in all the services of the Church. The inherent Democracy of the English people gave sure and certain signs of its vitality.

We come, then, to what we might call, speaking broadly, the third stage in the evolution of the Prayer Book. In the year 1525 appeared the first edition of Tyndale's New Testament, and in 1535 Miles Coverdale's translation of the Bible. In 1538 the Epistles and Gospels appeared in English, and in 1539 the entire Bible was brought out with a preface by Cranmer. A proclamation in 1541 ordered that there should be a copy of this Bible, known as the Great Bible, in every Parish Church in England. This publication of the Scriptures in the vernacular was quickly followed by a revision of all Church Books, Breviaries, Manuals, Missals, and all else. In 1548, through the instrumentality of Cranmer, and other learned Divines, the English Order of The Holy Communion appeared, and in 1549 the first Prayer Book, known as The First Prayer Book of Edward the Sixth, was presented to the King, and the English people. It has been said of this Prayer Book that the compilers, "aimed at restoration, not at a complete revolution in public worship; and that in the process of attaining their aim they exercised the most careful discrimination between the old and the new, and while cutting away without hesitation the later overgrowths, they preserved with scrupulous care the ancient landmarks."

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This First Prayer Book of Edward the Sixth was succeeded in 1552 by The Second Prayer Book of Edward the Sixth. This was necessitated by the dissatisfaction of the extreme reformers with the former production; these men did not think that the compilation went far enough in the matter of reform. The disaffection was largely fomented and engineered by a multitude of foreign refugees who were in England at this time, and who were most anxious that the Reformation in England should be at least as far reaching as the Reformation in their own countries. The First Prayer Book was largely revised in deference to their opinions. The Second Prayer Book, therefore, is less Catholic, and more Protestant, than the First Prayer Book; more of the Low Church way of thinking.

The Second Prayer Book of Edward the Sixth was followed in 1558 by The Prayer Book of Queen Elizabeth. The reign of Elizabeth, following upon the reign of Mary, who was a Roman Catholic, inaugurated a fresh epoch in the religion and worship of the Church of England. The Church of England came into her own, and the Liturgy, approximating the predilections of the preponderating majority of the English people, was almost universally acceptable. We read that men of all minds went to their Parish Churches "without contradiction, or show of misliking." The Prayer Book of Queen Elizabeth was followed by the Prayer Book of James the First. The Marian Exiles, that is those who had been in disaccord with the Romanistic policy of Queen Mary, and who had fled after her death for safety to the Continent, returned to England in great numbers. They felt that the Prayer Book in use was too sympathetic with the Ritual of the Middle Ages; they

found fault with the tone of the book; with the use of the surplice, with the observation of Saints' Days, and with the custom of kneeling at the celebration of The Holy Communion. They, therefore, urged a further revision of the existing book. Their wishes were complied with, and a further emasculation of the inherent Catholicity of the Prayer Book was consummated.

We have one more notable Prayer Book in England, namely, The Prayer Book of 1661. This was issued in the reign of King Charles the Second. The Prayer Book in all its distinctive features remained as before, with the exception of a few alterations which were introduced. The language was improved from a literary standpoint; the Sentences, Epistles and Gospels, and all the portions of Scripture used in the book were taken from the revised edition of the Bible published in 1611; rubrics were expounded; various prayers for special occasions were added; and a separate office was incorporated for the Baptism of adults, and for the burial of those at sea.

The various editions, then, of the Prayer Book have been: The First Prayer Book of King Edward the Sixth, in 1549; The Second Prayer Book of King Edward the Sixth, in 1552; The Prayer Book of Queen Elizabeth, in 1558; The Prayer Book of King James, in 1604; and, what we might call, The Prayer Book of King Charles the Second, in 1661.

The Episcopal Prayer Book is, of course, the direct descendant of these various Prayer Books which we have mentioned. The Prayer Book of 1661 was used in the United States of America up to the time of the Revolutionary War, but then, as we read in the Preface to our Prayer Book, it was found

necessary to revise the Book, and to bring it more in accord with American spirit, and civic nomenclature. The Prayer Book which we use today in the Episcopal Church was issued in 1789, and revised in 1889. As, no doubt, you are aware, the recent General Convention of the Episcopal Church, held in St. Louis, in the month of October last, heard the report of various Committees, or Commissions, which had been appointed at the General Convention in 1913, with regard to amendments, alterations, and additions, which it would be deemed advisable to make, that the Prayer Book might be in harmony with the genius and needs of the times. These proposals, many of them somewhat drastic, and far sweeping, have to be brought up at all the Diocesan Conventions of the Church, between this and the next meeting of the General Convention, and the voice of the Church as a whole will, therefore, be consulted before any of the proposals come into force.

Such then, in brief, is the history of our Prayer Book. I have not given you this summary, or synopsis of events and contents, because I think for one moment that the details will remain in your minds; but because I want you to esteem and realize the antiquity, and evolutionary significance of the Prayer Book. You are to become Prayer Book Churchmen and Prayer Book Churchwomen, and you should appreciate to some degree the richness of the heritage which is soon to be yours.

There is just one thing about the contents of the Prayer Book which I would bring before you; time forbids the dealing with other matters, and, moreover, the Prayer Book will, through constant use, familiarise itself in your minds. I want to speak to you about the Calendar.

We have a Church Year, as well as a Secular Year, and within that year we have days and seasons commemorative of events in the Life of Christ, and suggestive of the fundamental doctrines of our Religion. It were well for us to know something about the arrangement of the Calendar.

The Church Year runs from Advent Sunday to Advent Sunday. It is divided into three groups of events, circling, respectively, around Christmas, Easter, and Whitsunday.

The topics of consideration from Christmas to Whitsunday are historical, and from Whitsunday to Christmas are practical.

(1) *The Christmas Cycle*: This includes the Advent Season, the period of preparation for the birth of Christ; the Nativity of Christ, inclusive of the whole Christmas Season;—that is the Circumcision, eight days after, the Epiphany, and a subsequent period lasting from the Epiphany to Septuagesima Sunday, seventy days before Easter.

(2) *The Easter Cycle*: From thence to Ash Wednesday, forty days before Easter, is a period of preparation for Lent; just as Lent itself is a period of preparation for Easter.

(3) *The Whitsunday Cycle*: This begins with Whitsunday, ten days after Ascension Day, that is, fifty days after Easter, and continues all through the Trinity Season up to Advent Sunday.

Now we have many Feasts in the Church, for the majority of which we have a Collect, and an Epistle, and a Gospel provided. I want to enumerate the Festivals in the early Church.

So long as the Church remained essentially Jewish the Jewish Feasts continued to be observed. So we have the Passover, and Pentecost, glorified anew.

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The Sabbath, or the seventh day of the week, was still observed, and together with it the first day of the week was observed as a lesser Easter. As time went on the Jewish element in the Church became proportionately smaller, and the breach between it and the purely Christian element became wider. Only those Jewish Feasts were observed which had become hallowed by, and transformed with, Christian significance. The Passover and Pentecost, with Sunday, were the only Festivals observed up to the end of the Second Century. In the course of time, however, fresh observances came into being; preeminently the Epiphany, out of which grew eventually Christmas Day. At the beginning of the Fourth Century, Ascension Day was marked out for special distinction. Then other commemorations for great events in the history of our Faith were added as the years went on, such as the Annunciation, in the Sixth Century. The celebration of the anniversary of the deaths of the martyrs also came into vogue. Thus we have St. Stephen's Day, St. Peter's Day, St. Paul's Day, currently recognized before the end of the Fourth Century; also the commemoration of the birthday of John the Baptist. Even in the Primitive Church there were diversities of views with regard to festivals. Some urged that a Festival is a cessation from the world's cares and pleasures, and that a Feast Day is, therefore, a special means of spiritual help and profit. Others contended that now that Christ had come, and the shadows had given place to the realities, that special times and seasons should no longer be observed.

As regards the characteristics of a Festival it may be noted:

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(1) A Christian Festival being what it is the idea of Festivals other than religious is unseemly, and Roman Imperial Edicts were promulgated to forbid public games on Feast days.

(2) All legal business was suspended.

(3) Attendance at public worship was demanded. The Council of Elvira, 305 A. D., censures the man who has been absent from his church for more than three successive Sundays.

(4) It was forbidden to fast on a Festival. Clerics fasting were to be deposed.

(5) It was the custom on Festivals to offer prayers standing, not kneeling.

Let us now speak of Festivals in detail:

The *Christmas Cycle*: As already said the oldest commemoration in this group of commemorations was the Epiphany. The Epiphany at first was of wider range than at the present time; it included The Nativity, Epiphany proper, the Manifestation of Christ to the Gentiles, and also The Manifestation of the Trinity at Our Lord's Baptism. Towards the end of the Fourth Century the eastern Churches detached the Nativity from the Epiphany. The Epiphany is the Manifestation of Christ to the Gentiles; it speaks the Universality of the Christian Religion. It is also called the Twelfth Day as falling twelve days after Christmas; also, The Three Kings' Day; the Day of the Kings, who brought their gifts to the Infant Christ.

The Feast of the Circumcision seems to have come into existence in the Sixth Century. It suggests that Jesus paid attention to current customs; that He came not to destroy but to fulfill.

The *Easter Cycle*: Easter carries us back to Apostolic Times; it is a glorification and continuation

of the Passover. The Lamb Slain is Christ *Himself*. There was much dispute as to the time of the observance of Easter. The present rule, arrived at after much disputation, is this: It shall fall on the Sunday next after the day when the Passover ought to be celebrated, i. e., on the Sunday after the Full Moon next after the Vernal Equinox. The English name Easter is from Eostre Monath, the fourth Anglo Saxon month. This comes from the Goddess Eostre to whom festivals were addressed at that time of the year.

Before Easter we have the preparatory fast of Lent. This is traced almost to Apostolic Times, for Irenaeus in 180, A. D., speaks of the differences of opinion as to the length of the fast. The Forty Days Fasts of Moses, and of Elijah, and of Christ are the origin of it.

Lent is to be kept by fasting; by cessation of amusements; and by conscientious attempts to achieve higher devotion. It is, in truth, the Annual Revival Period of the Episcopal Church. The word Lent is from the Anglo Saxon Lencten, Spring. It begins with Ash Wednesday, so named because on that day ashes were blessed by the Bishop, which were then received from his hands by the Clergy and Laity present. The fourth Sunday in Lent is called Mid Lent Sunday or Refreshment Sunday—for the Gospel contains the account of the feeding of the five thousand in the wilderness. The fifth Sunday in Lent is called Passion Sunday; the Gospel has to do with the sufferings of Our Lord. The sixth Sunday in Lent is called Palm Sunday, from the incident mentioned in St. John XII, 13. The week from Palm Sunday to Easter Day is called Holy Week because the Gospel each day is descriptive of the incidents in the life of

Christ which happened during the last week of His purely human existence. Thursday in Holy Week is called Maundy Thursday. It is the Dies Mandati, the day of mandate—"This *Do* in remembrance of *Me*." The Feast of the Ascension, forty days after Easter, seems to have been of Apostolic Institution. The whole period from Easter to Whitsunday is wholly Festival in character. Easter is the legitimate development of the Passover; so Whitsunday is the legitimate development of another Jewish Feast—The Feast of Weeks, which fell fifty days after the Passover. The name Whitsunday means White Sunday—it is the birthday of The Holy Ghost in the Church which Jesus came to found.

Trinity Sunday is, as its name suggests, the commemoration of the Blessed Trinity.

The Whitsunday Cycle: From now on until Advent we have to do with the practicalities of the Christian life. There are doctrines involved, such as the stupendous doctrine of the Trinity, that doctrine which is above reason, although not contrary to reason, that doctrine which is over heard rather than heard in the New Testament, and shadowed forth in the Gospel, but the Trinity has its practical aspects; it is applicable to human life; and it is the practicalities of the doctrine that are Sunday by Sunday insisted upon.

Let us think now of the Festivals of New Testament Saints: There are two days commemorative of The Blessed Virgin Mary—The Annunciation on March 25th, and The Purification on February 2nd. The first is familiarly known as Lady Day, and is commemorative of the visit of the Angel Gabriel to Mary to announce the birth of the forthcoming Saviour. The second is The Presentation of Christ in

the Temple. Our service for the Churching of women after child birth is a logical consequent of this. There are three other festivals of The Virgin, which are known as Black Letter Days; The Conception, The Nativity, and The Visitation.

We have one festival of Angels—St. Michael and all Angels—on September the 29th. This is known as Michaelmas. There is the birthday of St. John the Baptist, June the 24th. This is unusual as a Festival, for the Church only celebrates two birthdays, the birthday of Christ, and the birthday of John the Baptist. The beheading of the Baptist is a Black Letter Day.

The origin of the commemoration of the deaths of Apostles and Saints is due to the practice in the early Church of holding services at the graves of the martyrs on the anniversaries of their deaths. The idea was that their virtues should be known and enumerated for the edification of the lives of those who came after them. We have, therefore, the following days with Collect, Epistle and Gospel provided for each. St. Matthew, St. John, SS. Peter and Paul, St. James the greater; SS. Philip and James; St. Andrew, St. Barnabas, St. Simon, and St. Jude; St. Matthias, and St. Thomas. For a few other New Testament Saints, other than Apostles, special forms of service are provided; St. Mark, St. Luke, St. Stephen, The Holy Innocents, and St. Mary Magdalen. All the other Saints in the Episcopal Church Calendar are Black Letter Saints.

Surely, then, the Church is “Wise unto salvation;” for she brings before us a photographic view of the great events in the Life of Christ, and of the relation of those events to our own lives; and she

emphasizes the whole circle of Christian doctrine, applying the teaching of the Faith to the individual, and the world. There is nothing haphazard, nor preferential about the Church's system; she believes in, and practices, the whole Truth, and nothing but the Truth, for the whole man. Let us reverence her as the Mother who, "takes out of her Treasure House, things both old and new."

THE SACRAMENTAL IDEA

CHAPTER SIX

I WANT at this point to begin with you the consideration of the Holy Communion. The wonderfulness of Confirmation does not reside within itself so much as it resides within the compass of the Supernatural Privilege of the Blessed Sacrament to which it grants admission. It is the bejewelled Gateway which leads from the dusty, sun-scorched Highway of Life into the verdant fields, and the foliaged Trees with their restful shade, of the Heaven-wrought, and Heaven-wooded Park of the Holy Communion.

Let us achieve, if possible, the Atmosphere of a Sacrament. The Definition of a Sacrament in our Catechism is as follows: "What meanest thou by this word Sacrament?" "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

The word Sacrament is a classical word, and it has two well-defined uses. It means either, (1) A gage of money laid down by parties who went to law with one another, or, (2) The military oath taken by soldiers to be true to their Country, and their Leader. The Idea common to both these meanings is that of a *sacred pledge*. As an ecclesiastical term we find its true home in North Africa, which was the first Latin-speaking Church. It signified a Religious Rite, or a Religious Truth; when the rite or truth possessed an inner meaning. Through the centuries the word changed in the entirety of its significance, as words have a habit of doing, until it came to stand for the two great Rites, or Religious Truths ordained

by Christ Himself, namely Baptism, and the Supper of The Lord.

We have, as suggested, two Sacraments in the Episcopal Church—Baptism, and the Holy Communion. In the Church of Rome there are Seven Sacraments: Baptism, Confirmation, Penance, Orders, Matrimony, the Holy Communion, and Extreme Unction. The difference between the two Churches is largely a question of definition. We believe that Confirmation, Penance, Orders, Matrimony, and Unction, are sacramental in their character; but that they fall short in that they were not ordained by Christ, or in that they are lacking in the outward sign, or the invisible grace. We do not know, for instance, that Confirmation was ordained by Christ Himself. It may well have been—for when The Master took little children into His arms and blessed them He may have been instituting Confirmation, and, as a matter of fact, Confirmation seems to have been of the practise of the Church from Apostolic Days—but the actual institution of Confirmation by Christ is not mentioned in the New Testament Scriptures. The same is true of what the Roman Catholics call Extreme Unction. St. James in his Epistle commends the rite, but we have no record that Jesus inaugurated it, or approved of it. Moreover: the Roman Catholics have departed in their practice from the original intention of Unction. The person was to be anointed with oil in the faith that such anointing, together with prayer, would restore the invalid to health; but the Roman Catholic Church has made the Unction *Extreme*; it is only to be performed upon the sick man or woman when there is no chance of recovery; when he or she is “in extremis;” and is in the nature of an anointing unto death. So is it with

the other three rites, or ceremonies; they fall short of our definition in one way or another—our definition which seems to be in accord with the developing consciousness of the Church throughout the accumulating ages.

Now, as our Catechism says again, "How many parts are there in a Sacrament?" "Two; the outward visible sign, and the inward spiritual grace."

Let us, then, in realistic fashion, achieve the nature of a Sacrament. *Jesus Christ was a Sacrament in Himself.* "He thought it not a thing to be snatched at to be upon an equality with God, but He took upon Himself the form of a servant, and was made in the likeness of man." "The Word was made flesh." Christ's Humanity was the outward and visible sign of His Divinity. His Body was the outward and visible sign of His Soul.

Jesus was Sacramental in His Words and Acts:

(1) *In His Words.* He was the greatest Topical Preacher, and the most fond of illustration, who ever lived. He taught largely through the instrumentality of Parables. You will notice that He was forever pressing the commonest and most familiar sights and sounds into the service of the Spirit. He showed that the Universe was, as it were, the Veil upon God's Face; the vast transparency through which the Eternal ever shines. He spiritualised ordinary objects; He sanctified all the existences and occurrences of nature; with "the light that never was on land or sea." "In the sun-set touch, in the fancy from a flower bell" He portrayed God. To Him "every common bush was afire with God." Just as we are trying to get people today to realize that there are no longer Foreign Missions, but only Home Missions; that the Kingdom of God is one and indivisible, and that in seek-

ing first the Kingdom of God all other things will be added, Parish maintenance, and all the rest of it; so Christ assimilated, so to speak, Heaven and Earth, God and Man, and manifested the unity of the human and the divine. Earth to Him was merely the outward and visible sign of the Creator's Grace, and Beauty. So, He takes the leaven, and the pearl, and the sheep, and the sheep-fold, and the coin, and the wheat, and the candle, and the signs of the sky such as cloud and sunshine, and the bushel measure, and the lamp with its oil, etc., etc., and points His moral, and adorns His tale. The whole of Creation bespoke to Him the presence and character of the Lord of the Worlds Who had brought creation into being, and Who ever maintains creation in equipoise.

Take His Parable of the Shepherd and the Sheep. Everyone in Palestine, an essentially agricultural community, was familiar with the sight of the Shepherd on the Hills watching throughout the long eastern day his sheep. The sight was a common sight; the experience was a familiar, everyday, experience. Jesus used the common sight, the familiar experience, as the outward sign of the invisible truth which He was anxious to impress in the minds and consciences of His hearers. The Shepherd He said is God; the sheep are the children of men; and as the Shepherd loves and cares for his sheep, and will even leave the peace abiding sheep in the well worn enclosures of their habitual occupation, and go out to the arid places, and even to the mountain's top, to find the one sheep that has strayed, so God loves man in the aggregate, and the welfare of the individual is inestimably precious in His sight.

So we might run through the entire list of His parables, speaking of the Sower who went forth to

sow, of the House built upon the rock, and so forth, and show that to Jesus the outward was the figure and symbol of the inward, the material the sign of the spiritual grace. Jesus was unquestionably sacramental, or parabolic, in His words.

(2) *In His Acts*: The outward and visible sign of the inward and physical effect produced is conspicuous in the Miracles, or Acts of Christ. Take the restoration of sight to the blind man. "He stooped down, and took clay, and spat upon it, and anointed the eyes of the blind." The stooping down, the taking of the clay, the spitting upon the clay, and the anointing, or rubbing of the spitallized clay upon the eyes of the blind man, were all outward signs of the inner result which He was producing. Jesus voluntarily elected to be sacramental in His actions. He was God, and so it would have been possible for Him to consummate his desire by mere thought, or wish, or will, but He **CHOSE** to be sacramental, He chose to employ the outward to achieve the hidden. Take the Ordination of the Disciples. "He breathed on them, and said, receive ye the Holy Ghost." The breathing was the outward sign of the grace bestowed in ordination. Take the Raising of Jairus' Daughter. He went into the room where the maid was; He stooped down, and took her by the hand, and lifted her up, and said, "I say unto thee arise." The putting of Himself in contact with the maiden, the clasping of her hand, the words He used, were all outward and visible signs of the restoration from death unto life; were all, in fact, the external evidences of His curative and unseen power. Take the Master's behaviour at the graveside of Lazarus: In this historic event He was doubly sacramental. He said, "Lazarus come forth;"

there you have the outward verbal expression of His omnipotent power; but He also "wept"—He gave the manifest token of the internal grief, and compassion, which surcharged Him to overflowing. Take the resurrection of the widow of Nain's son from the dead. "He reached out His hand, and touched the bier, and said 'Young man arise,'" and He restored him to his mother. The reaching out of His hand, the touching of the bier, the command, were all sacramental in their nature. Take the Cleansing of the Temple. Jesus knotted a small cord into a whip, and drove the money changers out of the sacred precincts. The making of the scourge, and the driving out of the men, was the outward sign of His most real authority as Son in His Father's House.

As with the Parables, which have to do with the words of Christ, so with the Miracles, which have to do with the acts, or performances, of Christ, we might multiply the incidents almost indefinitely, at any rate to the full record of the occurrences, and demonstrate the fact that Jesus was sacramental in His doings.

Jesus, then, was Himself a Living Sacrament, and Jesus was Sacramental in His speech, and in His deeds. He embodied, and expressed, the relation between the outward and visible sign, and the inward and spiritual grace.

You and I are Sacraments. Our bodies are the outward and visible signs of our souls. How true this is. *Take Personality.* There is nothing in the world harder to define than Personality. The Psychologists, and the Metaphysicians, within whose provinces comes the related definition of Personality, are, to say the least, misty and unsatisfactory in their attempts to characterise the reality, and the differen-

tiation, of Personality. Still, we know from experience that there is nothing more actual, potent, and influential than Personality. Personality is the sum total of the visible and the invisible. It breathes the obvious and the hidden. It expresses the tangible and the mysterious. It depends upon circumstances, and yet it possesses circumstances. It is subject to condition as a slave is subject to his master, and yet it laughs at condition as an Overlord plays with his cringing Sycophant. It is localised, and yet it is universal; limited, and withal catholic. It is conglomerate of face and feature and physical form, and the "something over," the "extra plus," which distinguishes it from all other personalities. It is a glorified antithesis; an animated contrast. Surely; we may say that it is Sacrament in its most palpable exposition. *Take Character*; our face is the outward and visible sign of our character. The expression of the eye; the contour of the features; the set of the mouth; the lines upon the forehead; the poise of the neck upon the shoulders; all these apparent evidences are a portrayal, at any rate to the experienced appraiser of look and shape, of the hidden man within. Why; we may even tell a person's character by the formation of the ear! I remember some years ago walking up and down the terrace of the Kursaal at Bad Nauheim, in Germany. I was wrapt in my own thoughts, and drinking in as a thirsty man the message of the Orchestra which was playing in a Stand nearby, when, suddenly, I felt a detaining hand upon my arm, and a voice arrested me with the words, "Forgive the unconventionality of my introduction; but your ear interests me!" I looked at my interlocutor in amazement; thinking naturally that I had a lunatic to deal with; but I beheld a man of obvious

culture, sanity, and refinement. My new found friend linked his arm in mine, and joined me in my recurrent parade. He said that for many years he and his family had made a study of deciphering character by the shape, and size, and, what I might call, "hang" of the ear. They had necessarily begun with the inductive method. That is to say they had made detailed note of the ears of the friends whom they knew well, and whose characters they had reason to believe through intimate experience were thus and so. This knowledge formed the basis of their science. Variation of the ears within their circle of acquaintance had enabled them to form certain antecedent probabilities of reality. With accumulated acquaintanceship they were able to adjust, and relate, and enlarge, the range of their hypotheses. I was, of course, skeptical of the value of such diagnosis, and as much as said so. My friend then said that he would give me practical demonstration of the plausibility of his Ear Philosophy! He proceeded to delineate my character. What he said was, naturally, good and bad. He pleased, and at the same time displeased, my vanity. He showed up my weaknesses without mercy, or evasion, and he bolstered up, with becoming courtesy of expression, the latent consciousness of my virtues! It was the most extraordinary exposition of myself that I have ever listened to, and, of course, clergymen, from the very nature of their calling, have to listen to many complimentary, and uncomplimentary remarks, more or less inclusive, addressed to the subject of their excellencies and deficiencies! That man knew me better than I knew myself; he possessed an intimacy of knowledge concerning me which no member of my own household has ever possessed before or since.

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It was positively uncanny. The man is now dead; for my part I am glad that he is dead, for it is somewhat perilous to have other people know us as well as we know ourselves, and I am glad for his part too—for he was suffering at that time from the worst form of heart disease, and his life was a perpetuated burden to him. Now, my point, obviously, is this: even the ear is an outward and visible sign of the inward, unseen, character of which we are the accredited owners. Even the ear is sacramental in its nature! Let us think more of ears in the future than we have been accustomed to think of them in the past; for to our own ears, apparently, we must perforce be true!

Yes; we may tell character by the ear. We may also tell character, and in this connection we need not trouble overmuch about the inductive method, for, literally, he who runs may read, by the walk. I remember that my immediate "Boss," when I was in business in New York City, relied almost solely upon a man's walk in estimating his fitness for position. If the man came slowly into the office where the manager dispensed life or death, employment or non-employment, slowly in actual rate of speed, and dragging one foot after the other, he would scarcely take time to hear the stranger's petition. That man was doomed to disappointment from the outset. But when a would-be employee walked into the room with brisk step, each foot apparently clamoring for the immediate privilege of its mate, it was ten chances to one that a new name would be enrolled on the Company's Pay List! Look at the people who pass you on the street. Take note of the rapidity of their locomotion; regard the directness of their progress; observe whether the heel, or the toe, or the sole of the

foot, strikes the ground first; and you have an almost infalliable index to present achievement, and inherent capability. Our body, then, as a whole, and our face, perhaps, in particular, is an outward and visible sign of the inward, and spiritual grace of character. You and I are living, palpitating, Sacraments!

We are also Sacramental in our Words: Let a man speak to us for five minutes and we know whether or not he is an educated man. People are taking note of us all the time. They are judging us not merely by what we say, but by our method of speech. Silence is indeed oftentimes golden, for speech may be brass! Every Public Speaker; every Preacher; every Conversationalist is, through the use of vocabulary, and through the very fact of grammar, and of accent, being judged every hour of the day, *and* you cannot fool all the people all the time! But speech in *the absolute* is sacramental. There is a hidden, unseen process of thought going on within our brain. It is impossible for any ordinary person as a rule, although there is such a thing as thought transference, and some people are peculiarly psychic in their makeup, to know what we are thinking about until we open our lips and portray our thought in speech. Words are the outward and visible sign of mental imaginings.

We are Sacramental in our Deeds: Our doings are the palpable expression of our inherent capacity. Has a man executive ability? Watch him at work! Is a man sequential in his perspective of situation? Observe his deeds! Is a man capable of not merely "holding down his job," for that is a sinecurism of effort, but is he capable of transforming the opportunities of his specified task? Watch him in the daily grind! "By their fruits ye shall know them."

"Whatsoever thy hand findeth to do, do it with all thy might"—yes; and in the doing of it you shall be known beyond peradventure for what you are! Why; the very selection of our life's work, as well as the manner in which we customarily perform that work, is, to say the least, suggestive of our preference and ability. We "get a line on" a man when he is a Physician, or a Lawyer, or a Minister of the Gospel, or a Merchant, and the outline of the differentiated portrait is filled in by the way in which the man practises medicine, or law, or theology, or business. Our secret is not so secret as we thought; as a matter of fact our secret is no secret at all—what we are is as open as the day!

You and I, then, are living, embodied Sacraments, and, even as Christ Himself, we are sacramental in our words, and in our deeds.

Not only is Christ a Sacrament; not only are we sacraments; not only is Christ sacramental in His words and deeds; not only are we sacramental in our speech, and in our work; but—*nature is a Sacrament; and Nature is Sacramental in its manifestations.*

As we have already said, Nature is the outward and visible sign of nature's God; Creation is emblematical of the Creator. Bishop Butler's argument, which was an old argument, an argument as old as human history, restated and ramified for a polemical purpose, still holds good. At the bottom of things; as a first cause, or reason to which all other causes, or reasons, are subsidiary, as a cause, or reason, to which all other causes, or reasons, make obeisance; at the bottom of things we still believe primarily in God because we realize that some one, or some power, greater and other than man is responsible for the existence, and marvelous varia-

tions of the natural world. The mountains, and the hills, and the valleys, and the rushing rivers, and the inland seas, and the expansive oceans, and the constellations of the Heavens, portray the marvelous handiwork of God. "Pleasant are *Thy* courts below"—Science, or, rather scientific knowledge, has not robbed us of the recognition that the spaces of the universe are *His*, not ours; His in their origin, as well as in their continuance. All things "praise Thy name, in *earth*, and *sky*, and *sea*"—His "is the power, and the majesty, and the glory." The world in which we live is The Great Sacrament. It is of all outward and visible signs the greatest outward and visible sign of the inward and spiritual grace. The Great Architect of the Universe ever draws our wonder and our admiration to the footstool of His Supernatural Magnificence through the House which He has built, and wherein He, as Most Gracious and Hospitable of Hosts, permits us to dwell.

But not only is Nature a Sacrament; it is also sacramental in its manifestations. Take the sunset for example. "A series of ethereal vibrations, purely mechanical in origin, and, as such, other than they seem. The total effect is to create in us an optical illusion, making the sun and not the earth appear to move. And yet as men look at it thoughts and feelings arise in their minds and hearts which affect life in countless ways. Lovers are united; worldlings are purified; saints see heaven opened; youth is fired with high ideals; age is consoled with lofty hopes. In a short half hour it is all over; the gold has melted into grey; but countless lives meanwhile have been temporarily, or permanently, influenced, and the course of tomorrow's world is modified and moulded, by the setting of today's sun!"

You grasp, then, I trust, the Sacramental idea. You have achieved, I hope, the Sacramental atmosphere. In Christ, in man, and in the universe, the outward and visible sign is related to the inward and spiritual grace, or truth, or content. Is it not becoming, and of the nature of things, that the Sacramental should loom large in the sphere of Religion? Is it not fitting that this far-stretching law—for it is so altogether universal that we may call it a law—should project itself into the intimacies of man's relationship with God? Fed as we are by personality, by speech, by deeds, should we not in the realm of the soul's life accept our food from the personality, the speech, and the works of God? Is not the Sacramental system of the Church, considered in its absolute truth and application, in harmony with Divine method of government? If I am to be initiated into the mysteries of life with and in Christ, the Son of God, shall I not expect such an outward and visible sign as water, and anticipate the recitation of the name of The God into whose Being I am committed? If I am to enter into the fullness of Communion with the Divine Author of my life, shall I not presume that the unseen miracle will be consummated through that which is appreciable to taste and sight? Will there be no sky to my aspiration, no visible boundaries to my view, no bread and wine to the Mystical Body and the Mystical Blood? Surely, He is a God of Order and of Habit, and He will not bewilder my finite intelligence with His ability of infinite resource. What He has led me to expect in His Son, and in myself, and in my fellows, and in the world in which my lot is cast, He will bring to the culminating point of its expression in the apex of His association with me!

Now to sum up: The definition of a sacrament

is "An outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself." The word sacrament means a gage of money, or an oath. In ecclesiastical usage, a usage which has evolved in its significance throughout the centuries of Christian history, it means a rite or ceremony restricted to the most important rites or ceremonies of the Christian religion. There are two sacraments in the Episcopal Church—Baptism and the Holy Communion; in the Roman Church there are seven sacraments. The difference between these branches of the Catholic Church is largely a difference of definition. Jesus Christ was Himself a sacrament—His body the outward sign of His soul, His humanity the outward sign of His divinity. Jesus Christ was sacramental in His parables, or in His words, and in His miracles or in His deeds. We are sacraments, body and soul, and we are sacramental in our speech, and in our work. Nature is a sacrament—a vast looking glass, through which, as in a mirror darkly, we see the Face of God; and Nature is sacramental in its manifestations.

The outward sign in baptism is water, and the Name of the Trinity; the inward grace is regeneration, new birth, adoption into the family of God. The outward sign in the Holy Communion is bread and wine, also the words of consecration; the inward and spiritual grace is the Life of God, and in some mysterious sense, defying human definition, the Being of God. In the Holy Communion the sacramental through life, and in the universe, comes to its chiefmost portent—to the coping stone of its achievement.

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CHAPTER SEVEN

IN the last chapter we endeavored to achieve the atmosphere of a Sacrament. I would now consider The Holy Communion.

What is the Holy Communion? There are many answers to this question; naturally so, for The Holy Communion is as manifold and as multiform as Jesus Christ Himself.

To many people, in fact, to many denominations of Christians, The Holy Communion is just a *memorial*. Jesus, in the institution of The Last Supper, said, "This do in remembrance of me"—so there are those to whom The Holy Communion is simply a memorial of the death of Christ. It is this, of course, but it is also much more. It is a good thing, and it is essentially true, to receive The Holy Communion in commemoration of the dying and the death of Jesus Christ. Suppose that your mother had asked you upon every anniversary of her death day to place white flowers upon her grave, would you not deem it a duty, and a privilege to obey her injunction? We ought, then, to regard our Lord's deathbed message as a bounden obligation—"This do in remembrance of me." Every time we receive the Blessed Sacrament we are to picture to ourselves the circumstances of our Lord's death, and all the incidents that led up to it during His last week upon earth. There is the triumphant acclaim of the multitude on Palm Sunday; the hosannahs, and the spreading of the palm branches, and all the joyful accompaniments of His theatrical—theatrical so far as the crowd was concerned—entrance into Jerusalem.

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There is the arrest in the Garden, and the long drawn-out and mind-racking trial before Pontius Pilate. There is the sentence of death, and the physical weariness of the carrying of the Cross, assisted at length by Simon the Cyrenian, to the place called Golgotha. Then there is the crucifixion itself; the rude, rough Cross, fixed against the eastern sky; the straining, fainting form of the Son of God; the fury of the sensationalised spectators; the fidelity of the little knot of friends, edging ever nearer to the Loved One; the wonderful Seven Words, so all inclusive in their scope; the actual death; the earthquake, and the dispersing multitudes; the darkness upon the face of the whole earth; the twinkling lights of the Holy City in the near distance; the piercing of the side of Jesus; the awful silence that follows on after death; the taking down of the body from the Cross; the burial in the rock-hewn sepulchre of Joseph of Arimathea; and then the brooding stillnesses, and the ever wakeful stars. All these circumstances should be visibly present to our mind every time we receive the Precious Body and the Precious Blood; together with the realization, "This hast Thou done for me; what have I done for Thee?"

But the Holy Communion is infinitely more than a memorial of the death of Jesus Christ. In the words of delivery the Church puts it into the mouth of the Priest to say, "The Body of our Lord—take eat," and "The Blood of our Lord—drink ye." *The Holy Communion is Food for our Souls.* What does our natural food do for our natural bodies? It is sacramental in its effect. The outward sign is food; the inward result is strength. Let us illustrate this. Throughout the morning you have been desperately busy; demands have been made upon your mental

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and your physical vitality. By luncheon time you are feelingly exhausted. You wonder how in the world you are ever going to meet the afternoon's obligations. You sit down at the luncheon table, and you eat bread, dead bread; you eat meat, dead meat; you drink water, water to all intents and purposes dead; and slowly, but realizedly, your fatigue begins to disappear, and the blood commences once more to flow consciously through your veins. You arise from the table refreshed as a giant is refreshed with wine, and are avowedly ready to perform the immanent and prospective duties awaiting your attention. What has happened? In the deepest sense we do not know. We are only gloriously aware that dead food, and dead drink, taken into our live bodies have produced strength. Even the physician cannot explain fully how this has come about; how this extraordinary miracle has been consummated. He is able to elucidate the laws which govern digestion; but the actual "how" is beyond his definition, and analysis.

So is it with the Holy Communion, which is the Food of our Souls. Through contact with the world, and the ever perpetuated lusting of the flesh against the spirit, and the lasting fighting with "wild beasts at Ephesus," our spiritual vitality becomes exhausted; our souls grow weary even unto death. But we feed upon the prescribed Soul Food, the Body and the Blood of Jesus Christ, and our spiritual nature is quickened as with magic touch, and our soul fatigue disappears as a dream in the night. How does this transformation come about? We do not know. The result is evident, but the process is hidden with Christ in God. The fact, however, is all that we need to care about, and it is sufficient vindication of the

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Scriptural words, "Except ye eat the Body, and drink the Blood of the Son of Man ye have no life in you."

The Holy Communion, then, is *a Memorial of the Death of Jesus Christ*, and the Holy Communion is *a Food for the Soul*. It is, however, something more than either, or both, of these things—it is *a Communion of Christian People all over the world with one another, and it is a Communion of Christians on Earth with those who have passed beyond the veil*. It emphasizes not merely the individual principle, but the corporate principle as well; the two principles which the Christian religion, unlike all other religions, differentiates and harmonises at the same time. Jesus taught that the individual is precious in God's sight, and that the Church, the congregation of individuals, is His bride—that salvation is within the Society.

Now, the Corporate Witness of Christianity is the Common Meal. We know how secular organizations hold banquets to manifest their mutuality, and how family spirit is engendered and expressed thereby. We know, also, how friends honour friends with hospitality, and that fraternity is cemented about the festive board. So Christians have a Common Meal. They partake of the same Food; the members of an Episcopal congregation actually drink out of the same cup, a loving cup which is called the Chalice; and their fraternal relationship is consummated in a mutual act.

Surely, this stupendous fact should do away with *Localism*—a horrible word, suggestive of an appalling condition. Localism is that ignorant spirit, due to nescience, or lack of travel, or crass civic egotism, that makes men and women speak as though the diminutive spot of ground upon which they happen

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to dwell were the only portion of the habitable globe worthy of consideration. In the Holy Communion, the Common Meal, civic, national and racial barriers are obliterated, and all people, of whatever class or colour, breathe the invigorating atmosphere of God's out-of-doors.

Surely, this stupendous fact should do away with *Parochialism*—a dreadful word, which is significant of a dreadful state of affairs resident within the Kingdom of God. Parochialism is that narrow minded, ungodly partisanship which makes the members of a Parish speak as though *their* Minister, and *their* societies, and *their* peculiar way of doing things, were superior to all other Ministers, and societies, and methods employed by rational people. In the Holy Communion we are Catholic, not Congregational, Christians. Space, numbers, failure and success, are immersed fathoms deep, even as the drop of rain is absorbed in the limitless deeps of the ocean.

Surely, this stupendous fact should do away with *Denominational Pharisaism*. We have, as Christians, our differences of opinion and conviction, and naturally so, for history may not be interpreted by diverse temperaments in the same way; but the Holy Communion is the common food of all Christians, and in the mere act, apart from any interpretation of the act, we are drawn close together as members of the family of our Heavenly Father.

Surely, this stupendous fact should do away with all *Class Prejudice*. The poor and the rich, the aristocratic and the plebeian, meet together at the same Sanctuary Rails, drink out of the same cup—and for this reason pre-eminently I disbelieve in the advisability of individual Communion Cups—partake of

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the same Bread, and all earthly distinctions are obliterated in Heavenly association.

The Holy Communion, then, is a communion of Christian people all over the world with one another. It is the crucifixion of Localism, of Parochialism, of Denominationalism, and of Social Inequality.

But, the Holy Communion is also more than this: It is the highest expression of the Communion of Saints; the meeting point of Earth and Paradise and Heaven; a communion of Christians on earth with Christians who have passed beyond the veil. You are sad without your loved one; you crave the touch of a vanished hand, and the sound of a voice that is still. Well, in a real sense your loved one is closer to you than ever before. The departed partake of the ubiquity of God; they are in all places at all times; and so you possess them for your own without any separation of time or space. But the moment when you and they are in fullest intercourse, the second when you are indissolubly one, is when *you* drink of the Wine on earth, and *they* drink of the Fruit of the Vine in their Father's Kingdom. All that they eternally are is in Christ, and in the Sacrament of the Altar Christ comes to you, and they in Christ. Think of this, my friends; let it be your lasting comfort in bereavement. You have a Trysting Place with the beloved—not at the cemetery, but at the Altar of God.

The Holy Communion, then, is a Memorial; the Holy Communion is a Food for the Soul; the Holy Communion is a communion of Christian people all over the world with one another, and a communion of Christians on earth with Christians in Paradise.

It is also Intercourse with the Living Jesus. The

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world has never been regenerated by the sight of a dead peasant upon the Cross; Christianity in its promulgative, vitalising power, is based upon the truth of an Ever-Living Saviour. Not only Maundy Thursday, a Christ facing death; not only Good Friday, a dying and dead Christ; but Easter Day, a Living Christ, is bound up in the meaning and the efficacy of the Blessed Sacrament.

In the Holy Communion we come into contact, and into assimilation, with a Living, Vibrant, Life-Bestowing Personality—the Son of God.

When you study the Gospel Story you find that people were always touching Jesus, and that Jesus was always touching people. “He took the little children up in His arms, *Laid His Hands* upon them, and blessed them.” The suffering woman in the crowd pressed up to Jesus, and *Touched* the hem of His garment. The crowd was forever *surging* about the Master, and the Master was forever giving of His Spirit to the crowd. The blind man is restored to sight; for Jesus “took clay, and spat upon it, and *anointed* the eyes of the blind man.” The leper is cleansed of his disease; for Jesus reached out His hand, and *touched* the leper. All through the record of the life of Jesus we find contact between Him and the needy of body and of soul; with the result that through contact with Him the need was ever met.

Now, in the Holy Communion we *Touch* a Living Jesus. Our blindness, our spiritual sicknesses, our leprosy of sin, are all dealt with by the Divine Physician. The Hand which made the worlds; the Hand which blessed the children; the Hand which cured the sick, and raised the dead; the Hand which was lifted in benediction upon the Palestinian multitudes; the Hand which brake the bread; the Hand which

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was nailed upon the cross, clasps our hand. All the efficacy of the Life from which immortality flows, as a river from the sea, is offered for our strengthening and emancipation. "I have felt Jesus;" "I have touched Jesus, and Jesus has touched me;" "I have tasted Jesus;" "Jesus is in me, and I am in Jesus;" all this we may say in deepest truth when, after sincere preparation, we have partaken of the Holy Communion.

Finally: In the Touch of Christ in the Holy Communion is included the Forgiveness of Sins: "The Blood of Jesus Christ cleanseth us from all our sin." The Cross brought about the Atonement, the At-onement of God with man; it placed us in a forgiveable relationship; a reservoir of cleansing from iniquity was banked up for the lasting demands of humanity; and in the Holy Communion we receive the ever-present individual application of that historical redemption.

We all know the exceeding sinfulness of sin—"the remembrance is grievous, the burden is intolerable." We long time and time again for the opportunity of a fresh start. In the Holy Communion this ambition is achieved. With the requisite qualifications—"ye who do truly and earnestly *Repent* you of your sins, and are *in Love and Charity* with your neighbors, and *Intend* to lead a new life, *following the Commandments of God*, and walking henceforth in His Holy Ways"—we are as spotless after we have received the Blessed Sacrament as we were when the Lava of Regeneration was poured upon our foreheads at Baptism. What we have got to do is to really believe that we are forgiven. We have practically so little trust in the mercy of God. Unlike the poet, we fail, apparently, to realize that:

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“The love of God is broader than the measure of man’s mind;
And the Heart of the Eternal is most wonderfully kind.”

We carry around with us the conscious load of a lifetime’s sin; we are broken down with the remorse of a decade’s shortcomings; we are perpetually overwhelmed with the leaden pack of a vistaful past of unrighteous living; until the very heart is taken out of us, and the joy of religion is conspicuous by its absence. We do not trust God enough. “I have sinned,” said David to Nathan, and immediately there came the response, “The Lord hath put away thy sin.” Forgiveness is not merely a reality, but it is an instantaneous achievement. The Holy Communion is the instantaneous forgiveness of all our sin; in detail, as sins, and in general, as sinfulness. What an extraordinary comfort this fact would be did we but appreciate it! It would resolve our culpability into the sins which we commit between each reception of the Body and the Blood of Christ. We should live consistently the Forgiven Life, and carry with us upon our very faces the smile, the gladsome smile, of “the liberty wherewith Christ hath made us free.”

Now to sum up. The Holy Communion is a memorial of the death of Christ. In it, we do keep the Lord’s death till He come. We are to picture all the attendant circumstances of the Sacrifice on Calvary for us men and for our redemption every time we approach the Sacred Mysteries.

The Holy Communion is the divinely ordained Food for the Soul. Our spiritual life is quickened, stimulated and maintained by feeding upon that

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“diet” laid down by the Saviour of Souls—Jesus Christ, the Son of God.

The Holy Communion is a communion of Christians all over the world with one another; irrespective of locality, or parish, or denomination, or social caste. The Holy Communion is the communion of Christians on earth with Christians in Paradise. It is the focussing point of the Church Militant and the Church Restant. It is the hand clasp of the Quick and the Dead. The Holy Communion is intercourse with the living Jesus; we come into touch with His revolutionising Personality, and we are the recipients of benefits which He alone is able to bestow. Above all, practically considered, the Holy Communion is the forgiveness of sins. We are given the opportunity of a fresh start; the privilege of a clean sheet.

HOLY COMMUNION SERVICE

CHAPTER EIGHT

I WANT to touch upon the *Holy Communion Service in the Prayer Book*.

Some parts of the Holy Communion Service are hoary-headed with antiquity. This is, of course, to be expected; for Christianity is an historical religion, and the Holy Communion was the only public service in the Early Christian Church. These are some of the more ancient portions of the Liturgy: The Sursum Corda, "Lift up your hearts. We lift them up unto the Lord. Let us give thanks unto Our Lord God. It is meet and right so to do." The Ter Sanctus, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory; Glory be to Thee, O Lord Most High." The Gloria in Excelsis, "Glory be to God on high," etc. These three parts of the Service are found in all the old Liturgies, both Greek and Latin, and take us back, perhaps, to Apostolic Times. St. Cyprian, Bishop of Carthage, martyred in A. D. 258, mentions the Sursum Corda, and it seems even then to have been an ancient form. It is discovered in the Canons of Hippolytus, A. D. 200, and was, in all likelihood, in existence for many years before that date. The Canons of Hippolytus also give the Words of Administration, "This is the Body—this is the Blood of Christ." It seems to me that this antiquity alone gives the Service importance and solemnity; for it comes to us hot with the breath of the millions of Christians who, having fought a good fight, now rest from their labours.

I would ask you, in this matter of the explanation of the Service, to picture to your minds the architectural "lay out" of a Church. The first thing that

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we notice as we come into an Episcopal Church is the prominence of the Altar. Our eyes travel along the length of the Nave, and the Chancel, and Sanctuary, and are arrested by the sight of the Holy Table. The Altar is the objective of our gaze. This is characteristic of the Episcopal Church. She places uttermost reliance upon the Sacraments; upon the Grace that comes from God alone. In the Churches of the Denominations the most conspicuous article of furniture is the Pulpit, or Preaching Desk, and immediately behind that, as a rule, the Organ, and Choir Stalls. The emphasis is placed upon the Preaching of the Word. The reliance is focussed preeminently upon human interpretation of Divine Evangel.

We will follow, then, in our instruction, the architectural plan of the Church:

(1) There is *The Porch*. In the Porch we gather ourselves together for entrance into the Sacred Building. The Holy Communion Service has a Porch. It is known as the Prayer for Purity. Just as we wipe our feet before we cross the threshold of the Church, so, in the Holy Communion Service we cleanse the thoughts of our hearts for what is to follow. "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; *cleanse* the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ Our Lord."

You see, we are bound for the Altar; it is upon the Altar that our intention is focussed; and we are preparing ourselves for the consecrated approach.

(2) There is *The Nave*. The Nave stretches from the Porch to the Chancel steps. The word means Ship; it is the same word from which we get

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Navy. The Figure of the Church as a Ship fighting its way through the tempestuous waves of earthly life into the peaceful harbour of Heaven is to be found all through the record of Christian Preaching.

We have left the Porch, then, and entered the beginning of the Nave. Immediately the Church brings us to a standstill. She puts up, as it were, a fence in front of us; the Fence of the Ten Commandments. "My Child," She says, "stay where you are. You cannot advance further until you have examined your deeds and motives in the light of God's Regulations, and found out whether there is anything in your life unrepented of which makes you unfit to approach nearer the Sacred Presence."

And now we go into the Pew closest at hand, and kneel down for the Collect and the Epistle, and stand up for the reading of the Gospel. The Collect, Epistle and Gospel for the day, together with the Prefaces for special occasions, are the only movable parts of the Service. At the conclusion of the Gospel we come out into the Aisle once more, and continue our march along the Nave towards the Altar. At this point, however, the Church lets down another Fence. This is the Fence of the Creed, and emblazoned upon it are the words, "My Child, you must remain where you are until you have analysed your Belief. Your orthodoxy must approximate the Standard enunciated by Jesus Christ." Once more the Fence is drawn up, and as we are tired in our journey we sit down where we are, and listen to the Notices of Meetings, which are given out by the Minister, and the Declaration of Holy Days. The Sermon now follows. This is the only place in our Prayer Book where a Sermon is ordered. It was included here as an Instruction upon the Holy Communion.

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Is there not a danger now-a-days of giving the Sermon an importance which it was never intended to have? Are we not apt to place the help which varies with the individual intelligence, and capacity for preaching, above the help of the Sacrament, which no stupidity, nor unworthiness, of the Priest may depreciate, or lessen?

After the Sermon we stay where we are whilst the Offering is taken up. This was the interval in the Ancient Church where the congregation brought the Bread and the Wine to be used in the Service to the Celebrant; the Celebrant *offering* the contributions upon the Altar. This custom had, of course, to be changed as the number of worshippers increased, the confusion becoming too pronounced. The congregation, however, still offer the Bread and the Wine indirectly; for the Elements are bought with the money given by the Congregation through the regular channels of the Church. We have to remember that, technically, there is a difference between the Collection, and the Offertory. The Collection is the taking up of the monetary contributions of the people; the Offertory is the presentation of the Bread and the Wine, which have been reposing heretofore upon the Credence Table, or the little Table by the side, on the Altar. The Collection is the giving of our Alms to God. It is a sacred business. Money honestly earned is the equivalent of life lived. A day's money given to God is a day's work spent in God's service. We should be conscientious in the giving of our means to the Giver of All Good Things. The Collection is presented to the Priest at the Altar, and he in turn presents it, with audible, or inaudible prayer to God.

Now we kneel down in the pew where we have

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been during the giving out of the Notices, and the hearing of the Sermon, and the collecting of our money, and follow the Priest in the Prayer for the Church Militant. This is, perhaps, the most beautiful, and comprehensive, Prayer in the Prayer Book. The whole Fighting Church on Earth is remembered in all its divisions before the Throne of Grace; the Universal Church; all professing Christians; Christian Rulers; Bishops, and other Ministers; and all the Congregation present, together with the troubled, and the sick, and the needy, and those who are in adversity. There is also a commemoration of the Dead. It is remarkable, on the face of it, that there should be only one commemoration of the Dead in the Prayer Book. In the Reformation we lost much as well as gained much. The First Prayer Book of King Edward the Sixth contained other mentions of the Faithful Departed. These other prayers were left out as time went on in deference to the drastic convictions of the extreme wing of the Reforming Party in England. There is no gainsaying the fact that grotesque errors, and strange purgatorial ideas, had, through the ages, crept into the original deposit of faith; but, in the militant endeavor to purify, much that was good was given up along with much that was bad. The fact that we have only one mention of the Dead is a distinct loss to the devotional fullness of the Prayer Book. We pray individually for our Loved Ones who have gone before us into the Land of God; but when we come to Church we are only permitted to pray for our Loved Ones in a short sentence! It is inconsistent, to say the least!

After the Prayer for the Church Militant we have two Exhortations. One is the long Exhortation to be read before the Greater Festivals of the Church's

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Year to remind people of their bounden obligation of receiving the Blessed Sacrament; the other is the brief exhortation which is read at every celebration of the Holy Communion. It contains the requisite qualifications for a worthy reception of the Body and Blood of Christ. "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways." Repentance, Charity, Resolution; these are the three demands made upon him, or her, who would approach the Mysteries of Life. The emphasis is laid upon the Will; Intention is paramount. The Will is our own concern; even God is powerless to manipulate the Will. We must be possessed of the Vitalising Wish to be better in the future than we have been in the past.

Well, now, let us see where we are; where we have attained unto thus far. We have passed through the Porch, and have asked God to purify the thoughts of our hearts. We have walked along the Nave on the way to the Altar, and have examined our Conduct by the Ten Commandments; we have prayed the Collect, and listened to the Epistle and Gospel; we have approached nearer the Altar, and have been called upon to analyze our Faith. We have heard the Notices, and the Sermon. We have given of our Money in the Collection, and have participated indirectly in the Offertory. We have joined in the Prayer for the Church Militant. We have mused upon the Brief exhortation, and have resolved upon a new life in the days to come. It is a toilsome journey, this journey to the Altar; at every step we are becoming more and more conscious of our unworthiness to

achieve our destination. So, what do we do now? Why, naturally, we fall down upon our knees, and pour out to God the confession of our sins. This Confession in the Holy Communion Service is much stronger than the Confession at Matins, and Evensong. The latter is intended for every day. In our daily pilgrimage we contract defilement, and, to live the forgiven life, we must be forgiven every day. "He that is clean needeth not save to wash his feet." Periodically, however, at the Holy Communion Service we are, so to speak, to wash our entire body. Let us make the most of this Confession of our sins, for "confession is good for the soul," and it is comforting to feel that at stated intervals we make a complete acknowledgement of our guilt before God. So many people recite the Confession out of pure convention; it is a matter of words with them; and no more; and so they lose the peace of thorough contrition.

After the Confession we have the Absolution. Could we but be persuaded that our confession is sincere, and that the Absolution is real, what an incentive we should possess toward righteous living. We are so often overburdened, and rendered nerveless spiritually, through the realization of our culpability. Whereas were we but to take God at His word, and to believe that "He willeth not the death of a sinner," we should be spurred on to careless, or care-free, endeavour. When the Magistrate, or the Officer appointed by the State, pronounces pardon to the prisoner, does not the prisoner accept the release with alacrity? Why, then, should we be hesitant upon the fact of God's Pardon pronounced by His appointed Minister? This Absolution in the Communion Service is stronger than the Declaratory Absolution in Morning and Evening Prayer, and rightly so, for it

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keeps pace with the extra fullness of the preceeding confession.

We are loitering, then, in our approach to the Altar, for we are preparing for the consummation of our journey, and are making ourselves worthy of the Wonderful Gift. Now, we come to the Comfortable Words. We need comfort do we not? This business of receiving God is an awe-inspiring business, and we were hardly cognisant of the difficulties involved. These Comfortable Words breathe the fullest salvation possible. We have Our Lord's Words, we have St. Paul's Words, and we have St. John's Words. Our Souls are refreshed with the consciousness that Our God is a Merciful God, and that He ever liveth to make intercession for us.

After this we have the Sursum Corda. In the recognition of our forgiveness we lift up our hearts to God, and return thanks to Him for His goodness. Then, as a natural consequence, we indulge in an outburst of praise. With Angels and Archangels, and all the Company of Heaven, we laud our Gracious God; revering Him as Thrice Holy in His Triune Majesty, and attributing to Him all the Glory on Earth and in Heaven.

With all our humiliation, nevertheless, there is still something lacking. We are even yet possessed of the recognition of our unworthiness, and so we participate in the Prayer of Humble Access. This is the only Prayer in the Service where the Priest is commanded to kneel as well as the people. "We do not presume to come to this Thy Holy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies." It is the last outpouring of our finite limitation before we accept the plentitude of Infinite Capacity, and the

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Priest is involved in the recitation of sinfulness to the same degree and extent as the people.

Now, we have almost reached the Altar. We are, as it were, in the Chancel, and the Goal of our ambition is within immediate reach. The Consecration Prayer is now said by the Celebrant, and in some mysterious way, for the transformation is beyond human definition, the Bread and the Wine become possessed of the potency of the Body and the Blood of Jesus Christ.

We come up reverently to the Altar after this, and consummate the object of our graded exertions. We are "safe home at last," and the miracle of forgiveness, and of life's renewal, is achieved. What feelings surge within our hearts; what thoughts crowd the corridors of our minds; what resolves importune our Wills! It is indeed "good to be here," and we erect our Tabernacle of Residence within the Pastures of the Redeemed. Like a Runner at the end of a hard won race; like a Soldier after strenuous battle; like a Voyageur who has crossed tumultuous waters; we find our Prize, our Rest, and our Harbour, in the Arms of God.

After the Reception we all join in the Lord's Prayer—the Pattern Prayer which Jesus taught His Disciples when they came to Him and said, "Lord, teach us how to pray." Before and after the great crises of the soul's experience there is no Prayer like unto "Our Father, Who art in Heaven, hallowed be Thy Name." Then we have the Prayer of Thanksgiving. We "most heartily thank" God for the Spiritual Food wherewith He has fed our hungry souls, and we implore Him to keep us in the Way Everlasting. This is followed by the Gloria in Excelsis; a shout of reverential gratitude to Him Whose Good-

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ness, and Kindness, have been so far above our deservings. The greatest Gratulatory Hymn in Christian Hymnology. Finally; there is the Blessing, "The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, Our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always." Amen.

Surely, a most wonderful ending to the most wonderful of all wonderful Services!

PREPARATORY ADDRESS TO THE HOLY COMMUNION

Psalm XXIV.

The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2. For he hath founded it upon the seas: and prepared it upon the floods.

3. Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4. Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5. He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6. This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8. Who is this King of glory: It is the Lord strong and mighty, even the Lord mighty in battle.

9. Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10. Who is this King of glory: Even the Lord of hosts, he is the King of glory.

This Psalm was, in all probability, an anthem chanted by Holy Pilgrims as they journeyed to Jerusalem and ascended the Hill of Zion. And it was an anthem sung antiphonally, one Choir challenging another Choir as they walked the plains and ascended the heights.

We can almost follow the marching of the Pil-

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grims in this Psalm, and mark the different stages of the journey.

On the level ground, as they approach the Holy Hill, the companies halt, and surveying the profusion of nature on all sides, the choirs sing in unison, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

Then, the march is resumed, and at the base of the Hill, the Companies halt again. They look upwards, and see the Temple crowned upon the heights. The first choir challenges, "Who shall ascend into the Hill of the Lord, and who shall stand in His Holy Place?" The other choir answers, "He that hath clean hands, and a pure heart; who hath not lifted up his mind unto vanity, nor sworn to deceive his neighbor. He shall receive the blessing of the Lord, and righteousness from the God of His salvation."

Then, the choirs in unison sing, "This is the generation of them that seek Him; even of them that seek Thy Face, O Jacob."

Then the Army climbs the Hill, and arrives at the locked gates upon the borders of the City. The choirs challenge, "Lift up your heads ye everlasting gates, and the King of Glory shall come in." They are quite sure, you see, that the King of Glory is in their midst. From within the Temple Choir responds, "Who is this King of Glory?" And the importunate Pilgrim Choirs respond, "The Lord, strong and mighty." Again the interrogation from within, "Who is this King of Glory?" And the triumphant affirmation of the besiegers, "The Lord, strong and mighty; the Lord of Hosts; He is the King of Glory." Then the gates are opened, and the weary pilgrims rest within the city.

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This, I take it, is the structural form of this Psalm. The Pilgrims are on their way to the Holy City to worship God in His appointed Place.

I want to mingle with these Pilgrims; especially as they linger at the foot of the Hill, and ask, "Who shall ascend into the Hill of the Lord?" For we are bound for Zion, and on Communion Sunday we shall stand in the Holy Place.

How were these Pilgrims admitted into Jerusalem? *What are the requirements of those who at the present time would climb the Hill of God?*

There were of old, and there are today, four requisites, four essentials: Clean hands, innocent lips, a pure heart, and a regal soul.

Hands, heart, lips, soul. Two of these are outward things—hands and lips. Two of these are inward presences—heart and soul. The former belong to the realm of conduct; the latter belong to the realm of character. The former suggest morality; the latter suggest spirituality. The former are rivers, and the latter are springs.

Clean hands, innocent lips, a pure heart, and a regal soul—these determine our fitness to approach the Holy Hill, and to be accepted as the guests of God.

We notice at once that if we attend to the inner requirements, the outward essentials will take care of themselves; that if we regulate the springs the rivers will flow of their own accord. I would begin, therefore, with the Soul.

(1) *A Regal Soul.* The Lord's Supper is at the summit of the Hill, and if we would make the ascent, and be partakers of the feast, we must have a soul that is not lifted up unto vanity.

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What does the Psalmist mean by *Soul*? Let us suppose that my being, my personality, were to find its figure and symbol in a house. What room in the house would be the soul? It is an awkward analogy, because our houses are built without any thought of the soul. But let the illustration stand. What room in the house would be the soul? We have a bathroom for the body. What room would be the soul's room?

Cardinal Newman when he lived, as he did during the greater part of his life, in Birmingham, had a room in his house which he called the Oratory. It is generally so in Roman Catholic residences, and retreats. There is a room in the house set apart for the soul. Cardinal Newman's Oratory was the room where he offered prayer, praise, and adoration; where systematically he exercised his spiritual functions; where he saw God, tasted God, touched God. So the Soul is that compartment in our being furnished with our complement of spiritual powers in which we commune with God, and exert our faculties of worship and mystical approach. The soul is that room in the house of our being where we hold communion with God in spiritual discernment and praise.

Let us Look Into our Oratory. What is going on there? We know what is going on in the kitchen—the cooking of food, the washing of platters. We know what is going on in the dining room—feasting; eating, and drinking. And in the drawing room, social fellowship and edification. And in the study, mental assimilation; and in the bed room, sleep.

But, what is taking place in the Oratory? It is possible for the Oratory to be misused, and for the spiritual powers resident therein to be abused.

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At Matlocks, in the midlands of England, there is a beautiful country church, Gothic in design, and grey with the passage of the centuries. But look within and what do you behold? A Power House! Instead of the Altar, the Sanctuary and the Choir,—machinery. The Holy Place has been degraded. I know a building in Nova Scotia erected as a church 60 years ago, and dedicated to the poor and the stranger forever, and today it is a moving picture theatre! The Holy Place has been degraded.

So this Oratory, this Room of Being, where the spiritual faculties exercise their functions, this soul of ours, may be debased and defiled. How? The Psalmist tells us—by being lifted up unto vanity. What a picture! In the Oratory there is an idol, and the soul is kneeling at its brazen feet. Here is Vanity high and lifted up, and here is the soul reaching upwards, going after vanity. In my Oratory all the faculties and capacities of my soul may be bending before vanity. My veneration may be paying homage to vanity. My august sensibilities of worship may be degraded into petty superstitions. Many people in their Oratories are kneeling before the number 13, or the sixth day of the Week, Friday, or the fifth month of the year, May. All the mystic powers, august and transcendental, may be grovelling in the dust upon the oratory floor. Whose Throne is in our Oratory; for the Oratory is the Throne Room of being; whose Throne? Vanity, pride, worldliness, popularity, ease? What are the spiritual faculties bending before? O happy are we if in our Oratory we are bending before the Throne of God. “Whatever idol I have known, help me to tear it from Thy Throne.” “Who shall ascend into the Hill of the Lord? He that hath not lifted up his *soul* unto *vanity*.”

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(2) *A Pure Heart.* Again I would emphasize that if the soul be not lifted up unto vanity, the heart will perforce be pure. The Oratory is the center of personality, and if our spiritual powers are bending before God then the heart and all else, every member that we have, will of necessity be worthy. Worship is worthship, and worthship is worship. If the water that I would drink be impure it will not remedy matters if I turn the tap. The adjustment must take place at the source of supply. So, the waters of life flow from the soul, and as the soul is, so are the constituent elements of being.

If a man lifts up his soul unto vanity, that man is as shallow as a saucer, in thought and feeling, in heart and mind. His emotions are easily stirred, even as water in a saucer is stirred. There is nothing great about his mental range; there are no tidal currents of feeling. In proportion as the soul is lifted up unto vanity there is carelessness, and lack of wisdom. If there is frivolity in the Oratory, then there will be flippancy in the life. *But*, if in the Oratory we really pray, then, the heart is safe. For, more and more am I convinced, my friends, that prayer is not preparation for battle—prayer *is* the battle. If in our morning prayers we get control of our tempers, and strangle our jealousy, and crush our lust, and murder our uncharitableness, the day is won, the heart is free to love. Great thinking, deep feeling, firm willing—all issue from the Oratory.

“Who shall ascend into the Hill of the Lord?”
“He that hath a pure heart.” And to have a pure heart is to be possessed of a regal soul!

(3) *Clean Hands.* Are your hands soiled; stained with impurity, defiled by sin? Then, you may not wash them in the bathroom; they must be

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cleansed in the Oratory. The lava is spiritual, not material. Clean hands, even as a pure heart, are consequent upon a condition of soul.

Hands! O, there is so much about hands in the Bible. The hands of Christ! I once preached a sermon about them. I hope to have the chance to preach another. Hands of Blessing—"He took the little children up in His Arms and blessed them." Hands of healing—"He put forth His Hand, and touched the Leper." Hands of Intercession, nailed upon the Tree—"Father, forgive them." Such hands; hands of merciful dispensations.

We may have hands like the Hands of Christ; hands of tenderness and gracious kindnesses. Communion Hands, fit to receive the Body of Christ. But, we must wash them in the Oratory. "Who shall ascend into the Hill of the Lord?" "He that hath clean hands."

(4) *Innocent Lips*. "Hath not sworn deceitfully." Again I would say that we need have no concern about the lips if the soul is rooted in the love of God. We are told that for every idle word we speak we shall have to give account in the judgment. But, it is impossible to keep a seal upon the lips. The river will mount up until it bursts all the barriers that would impede its flow. We must have recourse to the springs. Of the fullness of the heart the mouth speaketh; but if the heart be governed by the Oratory Life then it will utter of its own accord kind words, good natured words, words of truth and consecrated expression.

The way to hallow speech, and the only way to hallow it is to hallow the Lord. If the tree be good, the fruit will partake in its quality of the parent

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stem. Clean hands, a pure heart, innocent lips, all issue from the Oratory.

Before, then, we climb the Mount of God, and enter the Holy Place, and participate in the Sacred Feast, let us go into the Oratory, and turn out the idols there, and bend our stubborn wills in obeisance to the divine will. So, and only so, shall we be accounted worthy to receive the Blessed Sacrament, and, reaping forgiveness, be possessed of abundant life.

Let the Master find but one Throne in our Soul Room—one Throne, with Himself upon it." All hail the power of Jesus' name; crown *Him* Lord of All."

WORSHIP

IT is because the preponderating majority of men and women hold erroneous views upon the all important subject of Worship that our Churches—speaking generally—are only half filled, and that, in this period of the world's history, Christianity and Conduct are almost synonymous terms. God forbid that we should decry the service of man to man, or depreciate in minutest degree the blessedness of the present achieved realization that man is indeed his brother's keeper; but, as Disciples of the Christ, anxious for the experience and expression of the Kingdom of God, we are to place "first things first," and the Second Commandment of the Law must not be permitted to overshadow the paramount obligation of loving Our God with heart, and mind, and soul. It is impossible to think of anything more essential to the true welfare of the Church of God than that Her members should conceive the right idea of Worship. Were it feasible to define the matter within small compass, and to have the definition assimilated by our immediate constituency, our Local Jerusalem would indeed be "a praise in the Earth."

Let us, then, ask ourselves this simple, and yet important, question—what is Worship?—and strive to answer it in language that all may understand.

* * * * *

We call our Churches "Houses of Worship." We know that we are invited to "fall down and worship." We speak glibly of our services of Public Worship. But, alas, we are accustomed, consciously or unconsciously, to use the word with foggy ideas as to its true meaning.

Worship is an offering made by the creature to the Creator. It is the recognition that man, all that he is now, and all that he may ever be, individually and collectively, potentially and actually, belongs to God. "We are His people, and the sheep of His pasture." To worship, therefore, is not to get; but to give; it is the act of pouring forth, not the act of drawing in. When we worship we "offer and present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice."

Now, see what this means. We constantly hear people say that they have given up attending such and such a Church because they "get nothing out of it." They went to Church for food, and not receiving any food—the Preacher being, at any rate as related to their needs, a poor provider—they either gave up going to any Church, or they changed their allegiance from a Church of starvation to a Church of "fat things on the leas!" The attitude is, of course, all wrong, and arises from a mistaken conception of the purposes of Public Worship. If we go to Church, to any Church, with the thought of gaining a blessing uppermost in our minds the chances are that we shall get no blessing at all. We are thinking of *self* rather than of *God*, and of our own happiness instead of "the honor due His Holy Name." Only when we leave *selfhood* at home, and go to Church with the thought of God mentally regnant may we expect to achieve a blessing.

To understand what Worship is we must understand what the Church is. The Church is not a mere aggregation of men who meet together by mutual compact within the four walls of a sacred edifice. The Church—that is the Catholic Society, of which the Episcopal Church is part of a legitimate branch

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—is the Bride of Christ; flesh of His flesh, and bone of His bone. People who go to Church meet, therefore, as members of a Mystical Body. They associate together as a Covenanted People. Worship is the voice and action of the Christian Community claiming its portion in the Mystical Body of Christ. "His praise is in the great congregation." It is because we do not appreciate what true worship is, nor the intimate relation of Worship to the Church, and of the Church to Worship, that our Houses of God are not thronged to the doors at our highest form of Worship, our sacrifice of praise and thanksgiving, that focussing point of heaven and earth, the Eucharistic Service, where the One Mediator, the Lamb as it had been slain, awaits upon His Altar Throne the homage of the souls He has redeemed. It is because we do not understand aright what worship is that we presume to commit the sacrilege, for one may not call it by a milder term, of turning our backs upon the Christ Who comes to His own, that His own may receive Him, in the Prayer of Consecration. The Holy Communion is not merely a means of grace for ourselves—a means of acquiring strength for ourselves from the life of Christ—it is preeminently an act of worship and sacrifice to Almighty God through the surrender of ourselves to His Sovereignty. He offers Himself, it is true, but we also offer ourselves; without this reciprocity no offering could be made.

* * * * *

Worship, then, is the surrender of ourselves to God; the expressed recognition on the part of the creature that he belongs, in the entirety of his personality, body, soul, and spirit, to the Creator.

Let us think of this "presenting of our bodies." Man being body as well as soul the body has much

to do with the acceptable worship which man offers to God. There have, therefore, grown up in the Catholic Church certain pious customs which are, to say the least, helpful in our adoration of the Incarnate God, and which have, most of them, the authority of our present Prayer Book.

First: there is *Kneeling in Prayer*, and *Standing in Praise*. You remember, perhaps, what Liddon says in his *Elements of Religion*, "There are bodily postures which actually forbid heavenly exercises to the soul. To lounge in an arm-chair is inconsistent with the tension of thought and will which belong to the worship of the Holy God." Man is a spirit tabernacled in a body of sense. The posture of the body, has, therefore, much to do with the forthwilling of the soul. We must enlist the lower faculties of our nature in aid of the higher.

Second: *There is the bowing of the head as an act of reverence towards the altar, on entering and leaving a church*. There is authority in our own Anglican Communion for this. Canon VIII, passed by Convocation in 1640, says, "We heartily commend it to all good and well affected people, that they be ready to tender unto the Lord their reverence and obedience, both at their coming in and going out of Church, according to the most ancient custom of the Primitive Church in ancient times." The Altar is the Throne of Christ, because He vouchsafes His Sacramental Presence in the Eucharist. We do not bow—and many are under this erroneous impression—to the Cross on the Altar, but towards the Altar; in honor of Him Whose the Altar is. Surely this is natural, and not, as is the opinion of some, papistical. In the House of Lords in England when the King is present, sitting upon the Throne, subjects

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kneel, and do homage to him. When the Throne is vacant, they bow in passing it. Sailors salute the quarter-deck, and soldiers salute the Colors; not merely as an expression of loyalty to the Quarter-deck, and Flag, but to betoken the fact that they are sworn liegemen of a Country for which, if needs be, they are ready and willing to lay down their lives.

So in the Catholic Church these outward signs form, and always have formed, a part of worship. They are, of course, useless in themselves, but they are helpful in the great sacrificial act of offering our bodies to God. Thus, we bow our heads when the Name of Jesus is mentioned because the Church enjoins it in the XVIII Canon of 1604. The Canon is as follows: "When in the time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present." We also bow our heads in the Glory be to the Father, in honor of the Blessed Trinity; before whose Presence we are told in the Bible the Angels veil their faces. It is right and fitting on the same count to bow our heads, or kneel, in the Nicene Creed at the words, "And was Incarnate," in remembrance of Our Lord's great humility in becoming man. We receive the Body and Blood of Christ in the attitude of kneeling, for as St. Augustine says: "No man eats this Flesh unless he first adores." It is a Catholic custom also to make the Sign of the Cross, with the right hand from the forehead down to the breast, and from the left shoulder across to the right, at the conclusion of the Creed. As early as the year 200, Tertullian wrote: "At every going in and out, in all the ordinary actions of daily life, we trace upon our foreheads the sign of the cross." We are well aware that the sign of the cross is a stumbling block

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to many worthy people; but we claim liberty for ourselves, even as they claim liberty for themselves, and we feel that we have the right to employ that sign which has already been marked upon our brow at Baptism. We need to be reminded Whose we are, and under Whose banner we serve, and for Whose coming we look, and so we forestall that day when "the *sign* of the Son of Man shall appear in the Heavens."

Let us, then, realize the meaning of Worship. It is an offering made by man to God. It is, therefore, something that man *gives*, not something that man *gets*. Worship is expressed through the Church, which is the Mystical Body of Christ. The Apex of Worship is reached in the Church at the Holy Communion Service: where "with Angels and Archangels, and with all the company of heaven, we laud and praise God's glorious Name." Man is body as well as soul; possessed of a physical as well as a spiritual nature; which means that the attitude of the body enters into his worship of God. The customs of the Catholic Church, tried and proved through centuries of experience, with regard to the appropriate postures of the body in worshipping God, should not be lightly cast aside; they represent the cumulative testimony of the past.

"Oh come, let us adore Him,
Oh come, let us adore Him,
Oh come, let us adore Him, Christ the Lord."

SYSTEM IN THE RELIGIOUS LIFE.

IT is a truism, but it is a truism frequently overlooked, that system is the prerequisite of successful work; that unless we compel ourselves to an ordered arrangement of our day we get but little accomplished, and that little unsatisfactorily. There is not a woman who does not appreciate the value of system in domestic affairs; whether she always acts conscientiously upon the recognition is another matter—some women do, and some women do not. There is washing day; there is sweeping day, or there are sweeping days; there is marketing day; there is a special time devoted to the trustful ordering of food over the merciful telephone; there are stated meals at stated hours; there are evenings out, and evenings in, for the household staff, if the mistress of the house is fortunate enough to be possessed of the luxury of a household staff, a luxury which at the present time is not altogether dependent upon the financial ability of the employer, but upon the good will of the employed; there is an occasion for bed making, and an evening hour when the beds are seductively turned down and made ready for the delectation of their tired occupants. From early in the morning to late at night the domestic routine is carried out with the regularity of clockwork. And what a gigantic task it is; what a commendation of a woman it is to say “she is an excellent house-keeper!” Men in general, and husbands in particular, should be more appreciative of the efforts of women day in and day out, year in and year out, to make the wheels of family life revolve with comforting smoothness.

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There is not a business man who does not appreciate the value of system in business affairs; whether he always acts conscientiously upon the recognition is another matter—some men do and some men do not. The men who do are the men who, as the saying is, “make good.” There is a definite hour at which a man should arrive at his office every day; if not for necessity’s sake, at any rate for appearance’s sake. It is the conviction of the writer, and a conviction not altogether based upon hearsay, that oftentimes a man arrives at his office prematurely, and does little else than fuss about surreptitiously, and read the newspaper for an hour or so. It is wise, however, for a man to be punctual in his arrival at his place of business, and at an earlier moment than the dictates of the situation would suggest, for it creates at least an atmosphere of infallible industry fraught with enthusiasm to all concerned. After this entrance upon the scene of hostilities, for business is undoubtedly a battle, the morning and the afternoon hours are close-packed with a recognized sequence of endeavor. Matters chase hot-footed upon their fellows, and habit rears its square jawed, and Napoleon-chiseled head, as a general of strategy not to be gainsaid in its offensive, and defensive operations. There is concentration to the point of dissociation of consciousness; there is a handling of detail, and a manipulation of generalities, that leave no room or opportunity for extraneous considerations; there is diagnosis, and prognosis, of conditions, and possibilities; there is specialized treatment administered to meet the exigencies of concurrent cases; until at the end of the day, having gotten as much into the day as the length of the day would permit, the man of business returns to his home a

living witness to the necessity of regularity as well as assiduity of application.

The value of system—the value of placing first things first, and second things second—the value of premeditatedly falling into a routine of activity—the value of doing certain things not merely in a certain way, but at certain hours—where lives the man or woman with intelligence so dead that he or she does not admit such behavior to be essential to the successful prosecution of all performance? Why; it is even coming to be appreciated in the ministry, and that is the last word needed in defense of its absolute propriety!

Now, the extraordinary thing is, and here we have the substance of what is in the writer's mind—all that has gone before is but an introduction to this theme—the extraordinary thing is that women who are wise in domestic affairs, who will brook no interference with schedule in the running of their homes, and that men who are wise in business life, who demand regularity of operation in themselves and in their subordinates—who appreciate the fact that the heart has its habits as well as the head, and that if we worked only when we felt like it we could contain the amount in a pint measure, and the quality in a window pane—wave their hands in fond farewell to system when they enter the realms of the religious life. The taut, tight, compacted individual in secular vocation, precise and prim to the point of bloodlessness, is floppy, flabby, and slipshod to a degree in his or her Christian calling. The man who would never dream of missing a day from his business, unless hindered by illness, and serious indisposition at that, thinks nothing of missing church on a Sunday, or of staying away from the regular meeting of some

churchly organization. The woman who would be perfectly miserable were she to forfeit her legitimate daily task for the enjoyment of a suddenly turned up and unlooked for pleasure, who would feel that the morning was squandered irrevocably if some importunate engagement interfered with her inauguration of the daily affairs of the household, the issuing of orders to the maids, or the providing for the daily commissariat, thinks nothing of being absent from her place in church, or her accustomed chair in the parish house, upon any excuse—the flimsier the excuse the better! It is an extraordinary state of affairs. The same person who is in love with easeful system, for system makes all things easy, in mundane matters, in conditions and circumstances that have preeminently to do with the body, is divorced from all semblance of affection for system in the things of God, in conditions and circumstances that have to do preeminently with the soul.

The writer has seen this phenomenon exemplified in the cases of individuals, and societies of individuals. It is one of the most real impressions of his ministerial life. The contrast between the fidelity exhibited in worldly living, and the infidelity exhibited in religious living. The antithesis between system in the home, and in the shop, and the lack of system in the church, and in all that appertains to organised Christian life. *What shall we say about all this; what is the explanation of the seemingly inexplicable contradiction?* We ask the question in guileless sincerity, we have no axe to grind, we are not aware that our parishioners are over guilty in this matter as compared with the members of other churches, and, moreover, we ask the question in full consciousness that it is futile to answer it; that no

appreciable improvement will follow upon the elucidation of the problem. Human nature is human nature, and this habit of inconsistency is so deeply ingrained in man as to be, practically speaking, ineradicable. The most we may hope for is that an individual here and there may be moved to give the matter some degree of consideration, and so be inspired to amend his or her ways.

The initial trouble is undoubtedly due to the fact that people live by the will in secular life, and imagine that in the religious life they are expected to live by the feelings. Systematic living is consequent upon a determined, and continued exercise of the will. A man has to make up his mind, a woman has to make up her mind, to be regular in his or her performance of obligation, and the making up of the mind is pushed into the arena of practical politics through a realized act, or series of acts, of the will. "I will do this, I will do that; I will do this at a certain time, and I will do that at a certain time; I am determined that nothing shall prevent me in the accomplishment of this, or in the achievement of that." This is the language, expressed or unexpressed in actual wordage, uttered by people in their family, business, or professional life. The *Will*, the focusing power behind imagination, is brought into constant play. By the will men and women live and move and have their being in worldly affairs. The stronger the will power, as we say, and the greater the individual capacity of determination, the stronger the life, and the greater the results attained.

But, in Christian living the emphasis is shifted from the will to the emotions. The fallacy originates in a false conception of the character and personality of Jesus Christ; in the estimate of his life upon the

basis of sentimentality rather than of sentiment. Jesus is supposed to have been the embodiment of mercy, of a good natured, weak-kneed altruism denatured of justice. It is forgotten that mercy is justice on the return journey, and completing itself in the return; that mercy is justice in tears. All the soft and beautiful sayings of Jesus are treasured up to the exclusion of the hard and eloquently forceful utterances. The Son of Man is seen in retrospect as a kindly-disposed and indulgent personage who went about doing good; forgiving the sinner, healing the sick, and on occasion raising the dead. The world has forgotten that the Christ could be outspoken in His condemnation of wrong, and unswerving in his denunciation of hypocrisy. The words—"into whose-soever house ye go, and they receive you not, shake off the very dust from your feet as a testimony against them," "ye whited sepulchres; ye dead men's bones," "ye are the sons of your father the Devil, and he was a liar from the beginning," etc., etc.; the action of the Christ who made a scourge of small cords, and drove the merchants from the temple, and who turned in blazing indignation upon the would-be tactful disciple, saying, "Get thee behind me, Satan," are altogether forgotten, or only remembered to be explained away, in the picture that Christendom has painted of the Saviour who considered sin to be of such sufficient import as to warrant crucifixion. This portrait, consciously or unconsciously, is at the background of the mental horizon of the average Christian, and it leads him in his religious life to regulate his behavior by the standard of the feelings rather than by the standard of the will.

"I go to church when I feel like it, and I stay away from church when I feel like it," "I come to the

Communion when I feel good enough, and I absent myself from the Communion when I do not feel as good as I ought," "I will be confirmed when I feel like it, not before." This is the way people talk; it is all *feel, feel, feel*. The reality of religious experience is gaged by the feelings—"I felt close to God; I felt that God was far away; I felt that it did me good; I felt that I gained nothing from the service or the sermon." Only the other day, as often in the past, someone said to the writer, "I cannot help but feel that God has forsaken me; there was a time when I was conscious of His presence, but now my prayers seem to be shouted into space, and I am walking the road of life by myself."

It is all wrong; the whole attitude is founded upon misconception, and it is a misconception which has done infinite harm to the cause of religion. *Religion is not a matter of feeling, it is a matter of willing*. It is a wonderful experience now and then to feel that God is nearer than breathing, closer than hands and feet; it is a glorious experience to be vouchsafed, as we sometimes are, the glow of feeling which comes during the reception of the Sacrament, or after the performance of a worthy, and unselfish deed; these are mountain tops of personal history from which we survey the landscape of our destiny, and are encouraged by the view to new incursions into the territory that stretches between the soul and God. But, these experiences are few and far between; they are in the nature of oases in the wilderness of the religious life, in which we lie down beneath the verdant shade, and drink of the refreshing streams, and are strengthened for the journey. The wilderness, however, is the ground we are called upon to traverse; it is infinitely greater in extent and

area than the occasional oases dotted here and there over the sandy carpet of our toilsome march; and through the wilderness we must march day by day, decade by decade, perchance to the age of three score years and ten, by the resolute setting and resetting of the will, not by the fluctuating sensations of the heart.

"He that *willeth* to do the *Will* of God shall know of the doctrine. That is the gist of the whole matter. "*Willeth to do*," by such willing, and *doing* consequent upon the willing, may we alone endure to the end, and so expect to be saved.

Just imagine the change that would come over the aspect of Christian life as seen in the world today if people began to *will* instead of *feel* in religious matters! Picture nine hundred people in a congregation, clenching their hands, and setting their teeth, and hissing in determined resolution, "I *will* set aside one Sunday, the first, or the second, or the third, or the fourth Sunday, in each month for the reception of the Holy Communion. I *will* be present at this or that society on such and such a day *without* fail. I *will* say my prayers morning and evening, and I will see to it that the time I devote to them is longer than the time I devote to brushing my teeth, or tidying my hair; however rushed or sleepy I may happen to be I *will* put first things first. I *will* be definitely generous in my support of the worship of the House of God, and not permit my way to be paid by other people, for I am a self-respecting person, and I realize that God has the first claim upon my wealth." Why, what would happen? Sure am I that many of us, whether evangelical in our religious opinions or otherwise, would imagine that the Millenium had suddenly

settled down upon our local Jerusalem, and that all of us would believe that the age of miracles was not a thing of the past, but a fact of the appreciated present. *And*, yet, what would the substance of the change denote? Simply this: that systematic business men and women had come to the conclusion that it was right and of the nature of efficiency to be systematic in their Christian lives; that they had transferred some of their native, and educated genius into the realm of religion! The exercise of the *will* would do away with the ludicrousness of Christian behavior—the bobbing up, and the bobbing down of otherwise respectable people, bobbing up to the surface of vision, and then bobbing down out of sight goodness knows where; the “I am hot; feel me, I am boiling,” and then “I am cold; do not touch me, or you will freeze”; the “Hurrah Boys, get into the band wagon, the riding is fine,” and then “Jump out, boys, the road is lumpy, the cart has no springs, and the dragging power of the horse is poor”; the “I will be there,” and then the “I forgot about it,” or “something turned up and prevented my attendance”; the “you may rely upon me,” and then the realization of the victim that you could not rely upon him at all. Yes, the exercise of the *will* would change the face of things until the face of things was recognizable no longer as the same face which had smiled before your invitation and then winked behind your back.

Let us get the *will* to work in our Christian life. Let us plod on whatever the obstructions in our path, however cold the weather, and however appreciably lonely the journey. We cannot feel God all the time; we must make up our minds to that; we are fortunate if we feel God with any regularity

at all; but we must *will* God every day, and every hour of the day, and *persist* in what we know to be right. This Christianity is no hallelujah business, it is no Psalm singing chorus, it is no Praise the Lord, Amen, Revival Meeting, it is no emotion filled caravanserie packed with jubilant travelers, it is a stiff pull over steep places, and arid, thirst-wracked slopes, *and only the will*, in constant operation, is sufficient to the start, the intervening stages, and the destination. We must have our hours of daily starting, our times of daily transaction of all necessary business, our occasions of daily refreshment, our stated moments of communion with The General Manager. We must have a constant expression of the will, and the will must be incarnated in system. We must *set* our face *steadfastly* to go up to Jerusalem.

The other reason why people contradict the orderliness of their secular living in the disorderliness of their religious living—for though there are many reasons we must limit ourselves to two—is *undoubtedly due to the fact that there is a general impression that the Christian life is a life of supererogation; something over and above what is necessary.* Business is important; professional life is vital; but the observance of so-called *Christian obligations* is an overplus to the requisite plus, a matter of personal predilection, and to be undertaken, and persevered in, at the discretion of the individual.

It has been reported in the newspapers that a minister of the gospel in Lakewood, fortunately not an Episcopalian, had said that it was unnecessary for him to preach the Hereafter, but incumbent upon him to preach the Here. We hope for the sake of propriety, to put it on the lowest grounds, that the

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worthy gentleman was misquoted; for the preeminent business of a minister of Christ, and the only justification of his existence, is to relate the seconds to the hours, and to synthesize the ephemeral and the lasting. The fallacy attributed to the aforesaid pastor is, however, symptomatic of the attitude of the preponderating majority of men and women. "We are here, we have never been anywhere else, we are not assured of the truth of the prediction that there is any anywhere else, and so we shall apply ourselves exclusively to our present, and apprehended, opportunities." It is thus that people speak, and they pride themselves upon their common sense. Is it any wonder, then, that the system of business, domestic, and professional life is not carried over into spiritual affairs. "The one is real, as real as taste, and touch, and sound; the other is uncertain to say the least, and indefinite at best. *Wherefore* my worldly brethren let us concentrate all our ingenuity, and talent, upon the former." It is thus that the animals speak; would that we could understand their language, for if we did we should find a duplication in words and sentences of the above idiocy of expression. The lion says, "Here we are in the forest, O fellow lion; you and I are friends, for expediency's sake, and for the sake of propagation, we have consented to let one another live, but the mercy which we show to one another we must on no account show to any other lion, or bear, or martial beast. Come, let us get busy, and forage, and kill, and so preserve our existence. Moreover, let us be systematic about the matter; I will prowl this part of the jungle, and you will prowl yonder portion. I will work from dawn to noon, and you will work from noon to sunset. The rest of the time we shall spend, unless seriously

molested, in necessary slumber to prepare us for tomorrow's depredations." This is sane advice as coming from a four footed beast, but it is poor advice, and low witted, as coming from a man. And yet, in the final analysis that is the logic of the materialist, of the man who settles down to be a citizen of this world, and catches no glimmer of the light that shines from the streets of the New Jerusalem.

If this life is everything, or even the most of everything, then, let us in all conscience make the most of the present, for there is no future to prepare for, no tomorrow to make ready against. Let us systematize our work, and our play—seeing to it, of course, that there is a time to laugh, and a time to cry, and the crying will predominate—and be as wise, and as sparing, as Satan in our use of time, for the time is short. *But*, if this life is only the beginning of things, the vestibule that leads into the spacious halls of eternity; if the *now* is transitory, and the *then* is everlasting; if death is real, and a life lived in accordance with the precepts and example of the Christ will alone give a man peace at the last; then, let us in sanity emphasize, and accentuate, all that has to do with the spirit, which lives forever, as well as emphasize and accentuate the importance of all that pertains to the body, which lives for a span of years at most, at any rate in its present consistency. A man may be born stupid, that is something over which he has little, if any, control, but there is no reason why a man should determine to be a fool; and yet such a fool is he who goes to his office at such an hour every day, and only goes to church when he feels like it; such a fool is he who opens his morning's mail, sorts it, and answers it, with the regularity of a machine, and forgets to say his daily prayers,

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or remembers that he ought to say them, and pleads excess of work as an excuse for not saying them; such a fool is he who qualifies for membership at the bar, or for a seat in the stock exchange, and yet neglects to qualify for membership in the church of Jesus Christ, His bride, and Love; such a fool is he who attends the meetings of this or that board, of this or that corporation, and yet deprives himself of the family privilege of feeding periodically upon the prescribed food for Christian men.

When, O when, shall we recognize our foolishness, appreciate our lopsidedness, acknowledge our short sightedness, and come, through the inauguration of system in our Christian calling, to live the lives of wise, balanced, and far seeing men, and women? Echo answers—WHEN?

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